



The Bible
in Englyshe

The fyrste
parte containyng
these boke folowynge

The boke of Genesis

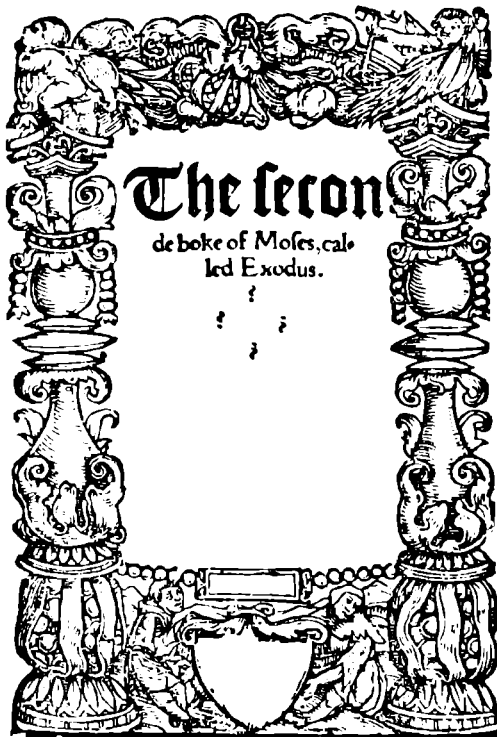
The boke of Exodus

The boke of Leviticus

The boke of Numeri

The boke of Deuterono

Anno 1535



 NOTE WELL.

The prologue to Leviticus.

at page leaving out the putting -
THE AS AN. A. B. C

DEUT. V. commandment thou
not omitted. = THOU SHALT LOVE

Thou graue the two stones with the names
of the chyldren of Israel, and shalt make
them to be set in outches of gold. And thou
shalt put the two stones vpon the two shoul-
ders of the Ephod, and they shall be stones
of remembraunce vnto the chyldren of Is-
rael. And Aaron shall bere their names be-
fore the Lord vpon his two shoulders for a
remembraunce. And thou shalt make hokes
of golde, and two cheynes of fyne golde:
spinkeworke and wryethed, and fasten the
wryethed cheynes to the hokes.

And thou shalt make the brestlap of indge. &
ment wpth brodered worke: euen after the
worke of y Ephod, shalt thou make it: of
gold, iacinthe, scarlet, purple and twyned
byss. shalt thou make it. ffour square it shall be,
and double, an hand bred long, & an hande
bred brode. And thou shalt fyll it wpth, iiii. *Four*
rowes of stones. In the first rowe shall be a *rowes of*
Sardios, a Topas, and an Emeraud. The *stones.*
seconde rowe, a Ruby, Saphir and Dia- ** Some*
monde. The thyrd, Agurios, Achat and *reade a cat*
Amatist. The fourthe: a Turcas onix, and *bundle.*
Iaspis. And they shall be set in gold in their
inclosers. And the stones shall be graued, as
signets be grauen: wpth the names of the
chyldre of Israel eue with twelue names
euerpe one wpth hys name accordynge to
the twelue tribes.

And thou shalt make vpon the brestlap
two fastenynge cheynes of pure golde & wre-
then worke. And thou shalt make likewise

Ceremonies Exodus.

vpon the brestlappe two rpynges of golde,
 put them on the edges of the brestelap, and
 putte the two wyethen cheynes of gold,
 the two rpynges, whiche are in the edges
 the brestelappe. And the two endes of the
 two cheynes, thou shalt fasten in the tu
 rpynges, and put theym vpon the shoulde
 of the Ephod on the foresyde of it. And
 thou shalt yet make two rpynges of gol
 and put them in the two edges of the b
 lap euen in the borders therof toward t
 insyde of the Ephod that is ouer agaynst
 it. And yet two other rpynges of gold thou
 shalt make, and put them on the two s
 des of the Ephod, beneth ouer agaynst t
 brestlap, alowe wher the sydes are ioyn
 together vpon the brodered gyrdell of t
 Ephod. And they shall bynde the brestl
 by hys rpynges, vnto the rpynges of the
 phod, wyth a lace of Jacincte, that it m
 y be close vnto þe brodered girdel of þe Eph
 þe brestlap be not losed fro the Epho

¶ And Aaron shall beare the names of t
 children of Israel, in the brestelap of iu
 gement, vpon hys herte, when he goeth
 to the holy place, for a remembraunce, b
 fore the Lord alwaye. And thou shalt p
 in the brestlap of iudgemente. ¶ And in a
 Thumin: that they be vpon Aarons her
 when he goeth in before the Lord, and
 ron shall beere the ensample of þe children
 Israel, vpon his hert, before the lord alwa
 And thou shalt make the tunicle vnto t
 Eph

* Thum and
 Thumin,
 are Hebrew
 wordes, Th
 um signify
 eth lighte, &
 Thumin
 perfectnes.
 And I thinke
 þe one
 were stones
 that did gl

Chod, al together of Iacynthe. And there
 shalbe an hole for the heade, in the mid of
 it, and let there be a bonde of wouen work
 rounde about the coler of it (as it were the
 coler of a partlet) þat it rent not. And beneth
 vpon the hem, thou shalt make pomgra-
 nates of Iacinct, of scarlet, of purple, round
 aboute the hem, & belles of golde betwene
 them round about: that ther be euer a gol-
 den bell and a pomgranate, round aboute
 vpon the hem of the tuncle. And Aaron
 shall haue it vpon him when he impropiteth
 that the sound map be herd, when he goeth
 into the holpe place, before the Lorde, and
 when he commeth out, that he die not.
 And thou shalt make a plate of pure gold,
 and graue thereon, (as singuets are graued)
 the holpnesse of the Lorde, and put it on
 a face of Iacynthe, and tye it vnto the my-
 tre vpon the forefront of it, that it be vpon
 Aarons forehead: that Aaron beare the
 sprync of holy thynges whych the childre
 of Israel haue halowed in all their holpe
 arttes. And it shall be alwayes vpon Aa-
 rons forehead, þat they maie be accepted be-
 fore the lord. And thou shalt make an albe
 of hyffe, and thou shalt make a myter, of
 hyffe, and a gyrdel of neble worke.

And thou shalt make for Aarons cos al-
 cotes, girdels and bouettes honourable
 & glorious, & thou shalt put the vpon Aarons
 thy brother, and en his sons with him and durst not
 shalt annoint them, and spall theyr habes, & name for ho-

net, & had
 lyght in the
 & the other
 clere stones
 as chystal.
 And þ light
 betokeneth
 the lyght of
 gods word,
 & the pure-
 nes, cleane
 liting accor-
 dyng to the
 sam, & was
 therfore cal-
 led the ensa-
 ple of þ chil-
 dren of Is-
 rael, be-
 cause it put
 the in reme-
 brance to
 seeke gods
 word & todo
 thereafter.

If
 * The holy
 nes of the
 lord was a
 name of god
 made to his
 letters, whi-
 che the he-
 brewes

Ceremonies Exodus.

And our which they had to consecrate them that they may minister vnto
god in steede to me. And thou shalt make them linen breeches
wherof they shal couer their priuities: From the loins
said Abdon vnto the thies that they teach. And they
shalbe vpon Aaron and his sons, whē they
go into the tabernacle of witness, or whē
they go vnto altar to minister in holinesse
that they beate no spynne, and so die. And it
shalbe a lawe for euer vnto Aaron and his
seed after him.

The xxx. Chapter.

The consecracyon of Aaron and his
sonnes.

This is the thyng that thou shalt do
vnto the when thou halowest them to
be my priestes. Take one ore and two
rammes that are without blemish, and vn-
leuended bred, & cakes of swete bred tempe-
red wth oyle, and waters of swet bred, an-
noynted with oyle (of wheten flour shalt
thou make them) and put the in a maunde,
and bynge them in the maunde wth the
ore, and the two rammes.

And bynge Aaron and his sonnes vn-
to the doore of the tabernacle of witness, &
wash them with water, and take the gar-
ments, & put vpon Aaron the strapte cote &
the tunicle of the Ephod, & the Ephod, and
the brestlap: and gyde the to him, with the
bordered gyrdle of the Ephod. And put the
myrre vpon his head, & put the holy crown
vpon the miter. Then take the anointinge
oyle, and powre it vpon his head & annoint
him.

him. And bring his sons, and put albes vpon them, and girde them with girdels: as wel Aaron as his sons. And put the bonets vpon them: that the priestes office may be theirs for a perpetual lawe.

And lay the hands of Aaron & of hys son
 278. & bringe the ore before the tabernacle
 of witnes. * And let Aaron and his sonnes
 put theiꝝ hands vpon his head, and kil him
 before the lord in the doꝛe of the tabernacle
 of wptnesse: And take of the bloud of þe ore
 & put it vpon the hornes of the alter wth
 thy spyꝛet and powꝛe all the bloude vpon
 the botome of the alter, and take al the fat
 that couereth the inwarde, and the kyll
 that is on the luer, and the twoo kydneyes
 with the fat that is vpon them: and burne
 them vpon the aulter: But the fleshe of the
 ore & hys skyn and hys donge shalte thou
 burne with spyꝛe wthout the host. For it is
 a spyꝛe offeringe.

Then take one of the rams, and let Aaron
 and his sons put their hands vpon the hed
 of the ram, & cause hym to be slayne & take
 of hys bloud, & sprenkle it round aboute vpon
 the alter, and cut the ram in peces, and
 washe the inwarde of him and hys legges,
 and put them vnto the peces, and vnto his
 head, and burn the hole ram vpon the alter
 for it is a burnt offeringe to the Lord and
 a swete sauour of the lordes sacrifice.
 And take the other ram, and lette Aaron &
 his sons put their handes vpon his head, &
 lette

let him thā be killed. And take of his blood and put it vpon the tpp of the ryght eare of Aaron and of hys sons, & vpon the thombe of theꝝ ryght handes, and vpon the great toe of theꝝ ryght feete, and spynkell the blood vpon the alter round about.

D Then take of the blood, that is vpon the alter, and of the annoputynge oyle, & spynkle it vpon Aaron, and his vestiments, and vpon his sonnes, and vpon their garmentes also. Then is he and hys clothes holp, and his sonnes, and their clothes holpe also.

Then take the fat of the ramme, and hys compe, and the fatte that couereth the inwardes, and the kal of the lpuer, & the two kydneys, and the fatte that is vpon them, and the right Wylder (for that ram is a full offeringe) and a spinnell of breade, & a cake of oyled bread, and a wafer out of the basket of swete bread that is before the lorde, and put al vpon the handes of Aaron, and on the handes of his sonnes: and waue the in and oute a waue offering vnto the lord.

E Then take it from of theꝝ hands, & burne it vpon the aulter: euen vpon the burnt of fringe, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto þe lorde. Then take the brest of the ram that is Aarons full offrynge, and Walt sanctifie it an offeringe before the Lorde, and let that be thy part. And sanctifie the breste of þe waue offering, and the Wylder of the heue offering which is the full offrynge of Aaron, and of hys

hys sonnes. And it shall be Aarons and hys sonnes duetpe for euer of the chyldren of, Israell, for it is an heue offeringe. And the heueoffring shall be the Lords due of the chyldren of Israell: euen of the chyldren of the peaceofferings, whych they gaue vnto the Lorde. And the holy garmentes of Aaron shall be his sonnes after him, to anoint them therin, and to fyll their hands therin. And that sonne that is priest in his stede after him, shall put them on seven dayes: that he goo into the tabernacle of wytnesse, to minister in the holy place.

Then take the ram that is the fulloffryng ff
and set hys flesh in an holy place. And Aaron and his sonnes shall eat the flesh of him Looke. Ge. ne. ii. a
& the bread that is in the basket: euen in the doore of the tabernacle of wytnesse. And they shall eat them, because the attonement was made therewith to fyll their hands, & to sanctifie them: but a straunger shall not eat thereof, because they are holpe.

If ought of the flesh of the fulloffryngs, or of the breade remaine vnto the morning thou shalt burn it wth fyre: for it shall not be eaten, because it is holy. And set thou doe vnto Aaron & his sonnes, euen so in al thinges as I haue commaunded the: that thou fill their hands seven daies, and offer euery daie an oxe for a syn offryng to reconcile with. And thou shalt hallow the alter, when thou reconcilest it, and shalt anoint it, to sanctifie it. Seven daies thou shalt recon-

ple the alter, and sanctify it, so that it may be an alter most holie : so that no man may touche it but they that be consecrate.

¶ This is that thou shalt offer vpo the alter, two lambes of one yeare olde, day by daye for euer, the one thou shalt offer in the morning, & the other at euē. And vnto the one lambe take a tenth deale of flour mingled with þ fourth part of an hin of beatē oile, & þ fourth part of an hin of wine, for a drinke offering. And the other lābe thou shalt offer at euē, and shalt do thereto accordyng to the meate offering and drinke offering in the morninge, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shalbe a contynual burnt offering amonge you chyl dren after you, in the doore of the tabernacle of wytnesse before the Lorde, where I wyll mete you, to speke vnto you there. When I wyll mete with the chyl dren of Israell, and wyll be sanctified. in mine honoure. And I wyll sanctifie the tabernacle of wytnesse, and the alter : and I wyll sanctify also both Aaron and hys sonnes to be my priests. And moreouer I wil dwell among the chyl dren of Israell, and will be theyr God. And they shal know that I am the Lord theyr God, that brought the out of the land of Egypt to dwell amonge the: euen I the Lord theyr God.

*What a
swete sa-
uoure is you
shall fynd
in heuē, i. c.
Ezech. xxi. 6.

The. xxx. Chapter.

¶ The altar of incense. The brazen laver.
The annointyng oyle.

And

And thou shalt make an alter to burn
 cense therein, of Sethim wood: a cubit
 longe, & a cubyte broade, euen foure
 square shal it be, and two cubites hie: with
 hornes proceedyng out of it, and thou shalt
 ouerlape it wpth fyne golde, both the roffe
 and the walles roundabout, and hys hor-
 nes also, and shalt make vnto it a crowne
 of golde roundabout, and two golden rpn-
 ges on epyther syde, euen vnder the crowne
 to put staues therein, for to beare it withall
 And thou shalt make the staues of Sethim
 woode, and couer them wpth golde. And
 thou shalt put it before the vayne, that han-
 geth before the arcke of wptnesse, and be-
 fore the mercy seate that is before the wpt-
 nesse, wher I wyl mete the.

And Aaron shal burne thereon sweet cense **B**
 euery moynynge, when he dresseth the lāps:
 and likewise at euen, when he setteth vp þ
 lampes, he shall burne cense perpetuallpe
 before þ lord, thowout pour generaciōs
 Ye shall putte no straunge cense thereon,
 neither burnt sacryfice, nor meate offering,
 neither poure any drinke offering thereon.

And Aaron shall reconcile vpon the hor-
 nes of it, once in a yere, wpth the blood of
 the synne offering of reconcylng: euen
 once in the yere shall he reconcile it tho-
 row pour generacions. And so is it most ho-
 ly vnto the Lorde,

And the Lorde spake vnto Moyses, saying: **Same. 1. a**
 * When thou takest the summe of the chil-
 dren

Leu. xxv. d
Num. iii. g
Eze. xl. d

doen of Israel, and tellest them, they shall
giue euery man a reconcylyng of his soule
vnto the lord, that ther be no plague among
them whē thou tellest thē. And thus much
shall euery man giue that goeth in the nū-
bie: haulfe a cycle, after the cycle * of the
sanctuary. A sicle is .xx. getas: and an halfe
cycle shall be the heueofferyng vnto the lord.
And all that are numbred of them that are
twenty yere olde and aboue, shall giue an
heueofferynge vnto the Lord. The ryche
shal not passe, and the poore shal not go vn-
der halfe a cycle, when they giue an heue-
offerynge vnto the Lord, for the attone-
ment of theyr soules. And thou shalt take
the reconcylynge money of the children of
Israel, & shal put it vnto the vse of the ta-
bernacle of wytnes, & it shall be a memo-
rial of the children of Israel, before y lord,
to make an attonement for theyr soules.

Exod. xl. d

And the Lord spake vnto Moses saying
* Thou shalt make a laver of brasce, & hye
fote also of brasce to wash wylh, and shalt
put it betwene the tabernacle of wytnes &
the alter, and put water therein: that Aaron
and his sons may wash both theyr handes
and theyr fete therout, when they go vnto
y tabernacle of wytnes, or whē they go vn-
to the alter, to minister and to burne y la-
des offerynge, lest they dye. And it shall be an
ordinaunce for euer vnto hym and hyr sede
among your chyldren after you.

And the Lord spake vnto Moses saying
take

Take principal spices, of the pure mirre five hundred cycles, of swete cinamon halfe so much, two hundred fiftie cycles : of swete calamite, two hundred & fiftie. Of cassia, two hundred & fiftie after the holy sicke, & of ople olue, an hpn. And make of them * holp, annointing ople, euē an oile cōpound after the craft of þ Apoticary. And anointe the tabernacle of witnes therewith, and the arcke of witnes, and þ table with al his appertenance, & the candellicke with al his ordynauce, and the altare of incense, and the alter of burnt sacrifice & all his vessel, & the lauer & his foote. And sacrifice thē that they may be most holpe: so þ no man touch them, but they that be halowed. And anoynt Aaron & his sonnes, & consecrat thē to mynister vnto me.

And þ shalt speake vnto the childre of Israel, saying: Thys shalbe an holp arointig ople vnto me, thow we out your generacions. No mans flesh shalbe anoynted there with: neither shal þe make any other after the makynge of it, for it is holp, se therfore þ þe take it for holpe: Whosoever maketh like that, or whosoever putteth any of it vpon a stranger, shal perishe from his people.

And the lord said to Moyses. Take to the swete spies: stacte, onicha, swete galbanū, and pure frankencens, of eche lyke muche and make encense of thē compounde after the craft of the apoticary, mingled together, that it may be made pure & holp, And beate

* Thys holp
anointing
ople doth fi
gure þ vers
ue of the ho
ly goste des
clared of
shewed by þ
word of god
& descending
downe ffrō
on the head
of Aaron,
whych is
D

Christ, & cō
sequēly vpon
the Apo
stles, & al the
faythful, as
1 Cor. xxi. a

beate it to pouder, and put it before þe witnesse, in the tabernacle of wytnes, wher I wil mete the; but let it be vnto pou holpe. And se þe make none after þe makinge of þe, but let it be vnto pou holp for the Lord. And whosoever shall make lyke vnto þe, to smel therto, shall peryshe from his people.

The. xxxi. Chapter.

The callinge of Bezaleel and Ahalyab the workmen. The Sabbath is comanded. The tables of stone are gauen Moses.

Ex. xxxi. b.

And the Lord spake vnto Moses, saying: Behold * I haue called by name Bezaleel, the sonne of Uri, sonne to Hur, of the trybe of Iuda. And I haue fylled him with the spirit of God, with wysdome, vnderstandynge and knoweledge euen in al maner of worke to fynd out sottle feates, to worke in golde, siluer, and brasse and wyth the crafte to greaue ston es, to set and to carue in timber, and to worke in all maner workmanshpy. And behold, I haue gauen hym to be companyon, Ahaliab the sonne of Ahilamach of the trybe of Dan, and in the hertes of all that are wyse harted, I haue put wysdomie to make all that I haue comanded the: the tabernacle of wytnesse, and the arcke of witnes, & the mercy seate that is therebpon al the ornaments of the tabernacle, & the table wyth his ordynauce, & the pure candel styke with al his apparel, and the alter of incens, and the

Ceremonies. Exodus.

the alter of burnt offeryngs, wylh al his vessels, & the lauer with hye fote, and the vestmentes to minister in, and the holy garmettes for Aaron the priest, and the garments of hye sons to minister in, and the anointing oyle, and the swete cense for the sanctuary: according to al that I haue comaunded the, shal they do.

And the lord spake vnto Moses saying: **S**peake vnto the chyldre of Israel, and say: In any wyle, se that ye kepe my Sabboth for it shal be a signe betwene me and you, in your generacions, for to knowe: that the Lorde do sanctifie you. Kepe my Sabboth therfore that it be an holy thing vnto you. He that defileth it shal be liapne there to. For whosoever worketh therein, the same shal be rote out from his people.

Sixe dayes shal men worke, but the seventh day is the Sabboth, of the holy rest of the Lorde: so that whosoever doth anye worke in the Sabboth day, shal dye for it: Wherefore let the chyldren of Israel kepe the Sabboth, that they obserue it thorow out theyr generacions, that it be an appoyntment for ever. For it shal be a signe betwene me and the chyldre of Israel for ever. * For in syxe dayes the lord made heauen & earth and the seventh daie he rested and was refreshed.

And when he had made an ende of communing with Moses vpon the mount Synai, * he gaue him two tables of witness; which were

C

* The sabb both beside it serueth to come and hear the word of god, & to seeke his will and to offer them selues to god. It was a signe vnto the al- so, & did put them in remembrance: that it was god that sanctified them wylh his holy spirit, and not they the selues wylh their holye workes.

* Gene. i. d.
* Ex. xlii.
c. i. xxxiii. d

*With the were of stone, and written with the finger of God.

the spirit of
god, or with
the power
of god, as in
Lukē. x. c

The xxxii. Chapter.

The Israelites worshipp the golden cal
Moses prayeth for theym, puttinge
in remembraunce hys promyle. He br
keth the tables for anger. He chydeth A
ron. The Idolaters are slayne. Moses
prayeth god to forgive them, or to put hy
out of the booke of lyfe.

Set. vii. e

A And when the people saw that it wa
longe or Moses came downe of th
mountayne, they gathered them se
ues together and came vnto Aaron, & say
vnto hym *: Arise and make vs a god t
go before vs: for of this Moses thy fellow
that brought vs out of the lande of Egyp
we wot not what is become.

Psal. cv. c

iii. Re. xii. f

And Aaron said vnto them: plucke of th
golden earprges, which are in the eares o
your wyes, your sons and of your dought
ters: and bring them vnto me, And all the
people plucked of the golden earprges
that were in they eares, and broughte th
vnto Aaron. And he receiued them of their
hands, and fashioned it with a grauer, and
made it a calfe of molten metall. And they
said: *Thys is thy god O Israel, which
brought the out of the land of Egypt.

B And when Aaron sawe that, he made an
aultare before it, and made a proclamaci
on, sayinge: To morowe shal be holy daie
vnto the lord. And they rose vp in the mo
rninge & offered burnt offerprges, & brought
offerprges

Ceremonies. Exodus.

offerings of attonement also. * And than i. Cor. x. b.
they sat them downe to eate and dlyncke, &
rose vp agayne to play.

Then the Lord sayd vnto Moses: * go, Deu. ix. b
get the downe, for thy people whiche thou
broughtest out of the lande of Egypt haue
marred ail, they are turned at once oute of
the waye, whpch I commaunded them: * & Pla. xv. a
haue made them a calfe of molten metal, &
haue worshipped it, and haue offced ther-
to, and haue sayed: This is thy God thou
Israel, whpch hath brought the out of the C
land of Egypte. And the Lord sayde vnto Ex. xxxii. a
Moses, beholde: * I se thys people þ it is a
stiffe necked people, & nowe therefore suffer
me þ my wrath map ware hote vpon them,
and that I mape consume them: and then
wpll I make of the a myghty people.

The Moses besought the Lord hys god
and sayd: O Lord. Why should thy wrath
ware hoate vpon thy people whpche thou
hast brought out of the lād of Egypt wpth
greate power and with a myghty hand? * Ps. xlii. e
wherfore shuld the Egipcians speake & say:
For a mischiese vpd he byng theym out: e-
uen to slea theym in the mountaynes, and
to cōsume them from the face of the earth
Turne fro thy fearle wrath, and haue com- D
passpon ouer the wyckednesse of thy pro-
ple. Remember Abraham, Isaac and Isra-
ell thy seruantes, to whom thou swarest
by thyn owne selfe, and sayedst vnto the: Ce. xlvi. e
* I wpll multiplye pour seide as the starres and. xv. b
of and. xli. a

of heauen, and all thys land which I haue sayd: I wpll giue vnto your seed, and they shall enheret it for euer. And the Lorde re-
frayned hym selfe from that euyl, whypche he sayde, he woulde do vnto hys people.

And Moyses turned hys backe, and went downe from the hyl, and the two tables of wyptnesse in his hand: whypch were wyptten on both the leaues, and were the worcke of God, and the wyptyng was the wyting of God, grauen vpo the tables. And whē Moyses hearde the noyse of the people as they shouted, he said vnto Moyses: ther is a noyse of warre in the hoste. And he sayed: it is not the crye of them that haue the maistrpe, nor of them that haue the worse: but I do here the noyse of synngng.

¶ And as sone as he came nygh vnto þ host and saw the calfe and the daunsynge, hys wraeth waxed hote, and he caste the tables out of hys hand, and brake the euen at the hyls fote. And he toke the calfe which they had made, and burned it with fire, & stäpte it vnto powder, & strowed it in the water, & made the chyldren of Israell dryncke. And then Moyses sayde vnto Aaron: What dyd thys peoep vnto theþ, thou hast brought so great a synne vpon them?

And Aaron saide: let not the wraeth of my Lorde waxe fearse, thou knowest the peo-
Lorde waxe fearse, thou knowest the peo-
ple, that they are euen set on mischefe: thei said vnto me: Make vs a God to go before
vs

vs, for we wote not what is become of Moyses thy fellow, that brought vs oute of the lande of Egypt. And I sayed vnto them: Let them that haue gold, take and bringe it me, And I cast it into the fyre, and therof came out thys calfe.

When Moyses saw that the people were naked (for Aaron hadde made them naked vnto the people) Whene, when they made insurrection he wente and stode at the gate of the hoste, and sayd: If anye man pertaine vnto the Lord, let him come to me. And all the sons of Leui gathered them selues together, & came vnto hym. And he sayd vnto the: Thus sayeth the lord god of Israel: * **Num. xxi. 9**
But euerye man hys swerde by hys syde, & go in and out fro gate to gate thorowoute the host: and slea euery man hys brother, euery man his frende, and euerye man hys neyghbour. And the chylde of Leui dyd as Moyses had said. * And there were slaine of the people the same day, aboute thye thousand men. Then Moyses said: fyll pou thys daye vnto the Lord thys daye, euery man vpon his sonne & vpon his brother: to bringe vpon pou a blessing thys daye.

And on þ morow. Moyses said vnto the people: Ye haue sinned a gret sin. But now I wil go by vnto þ lord, to wpt whether I can make an attonemēt for your synne.

And Moyses went agayne vnto the Lord, & sayd: Wh this people haue sinned a great synne, and haue made them a God of gold: hym slea

a) To wype hym out of the booke, is to put hym out of the numbre of the chosen, and to casto hym slea

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out from god, as in Rom. ix. a
 (b) To v^r set they: syn is to haue they: syn in cōmēbraice to puni^{sh} it, Gene. i. d.

pet forgiue them their synne I praye the: If not (a) wype me out of thy booke whiche thou hast wytten. And the lord sayd vnto Moyses: I wyl put him oute of my booke & hath sinned agaynst me. But go & bring & people vnto the land whypche I sayd vnto the: behold, myne aungell shall goo before the. Neuerthelater in the daie when I visit, I wyl (b) visit their sinne vpon them. And the Lord plaged the people, because they made the calfe whypch Aaron made.

The. xxxiii. Chapter.

☞ The lord sendeth an angel before hys people. The lord denieth to go vp with & people The people lament theyr sinne. Moyses talkeith with the lord, and besyeth to se his face and is commaunded to stand vpon the rocke.

A And the Lord sayd vnto Moyses: departe and go hence: bothe thou & the people, which thou hast brought out of the land of Egypt, vnto the land which I swore vnto Abraham, Isaac and Iacob saying: vnto thy seede I wyl giue it. * And I wyl sende an angell before the, and will cast oute the Cananites, the Amozites, the Hethtes, the Sherezites, the Hetypes, & the Jebusites: that thou mayest go into a land that floweth with milke & hony. But I wyl not go amonge you my selfe, for ye are a stiffnecked people: lest I consume you by the way. And whē the people heard thys euil tidinges, they sorowed: and no manne dyd put on hys best rayment.

And

And the Lord spake vnto Moses: Sape vnto the chyldren of Israel: ye are a stiffnecked people, I must come once sodenly vpon you, & make an ende of you. But now put your goodly raiment from you, that I may write what to do vnto you. And the chyldren of Israel layde their goodly raiment from them euen vnder the mount Horeb.

And Moses toke the tabernacle & pitched it without the host a farrre of from the host & calleth it the tabernacle of witnessse. And all that wold ere any question of the lord, went out vnto the tabernacle of witnessse, which was wpthout the host. And whē Moses went ouer vnto the tabernacle, all the people rose vp, and stode euery man in hys tent doore, and loke after Moses, vntil he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle the cloude pillar descended, and stode in the doore of the tabernacle, and he talked wpth Moses. And when all the people saw the cloude pillar stande in the tabernacle doore, they rose vp and worshypped: euery man in hys tent doore.

And the Lord spake vnto Moses: face to face, as a man speaketh vnto his frend. And when Moses turned againe into the host the lad Josua hys seruaunte the sonne of Nun departed not oute of the tabernacle. And Moses sayd vnto the Lord: Se, thou hast said vnto me: lead this people forth, but thou shewest me not whō thou wilt sende

* To see
god, or to
speake to
god face to
face is, to
haue a man
that is a sure
knowledge
of him, as in
an xxxiij.

T with me. And hath said moreover: I know the by name, & thou hast also founde grace in my syght: Now therfore, if I haue found fauour in thy syght, the shew me thy waye and let me knowe the: that I maye fynde grace in thy sighte. And looke on this also how that thys nacyon is thy people.

And he sayde: my presence shall goo wpth the, and I will gyue the rest. And he sayde: If thy presence goo not wpth me, carpe vnto not hence, for how shall it be knownen now that both I and thy people haue found fauour in thy syghte, but in that thou goest with vs that both I and thy people haue preeminence before all the people that abyde vnder the face of the earth. And the lord said vnto Moses: I wyl do thys also that thou hast sayd, for thou hast found grace in my sighte and I knowe the by name.

And he said: I beseeche the, shewe me thy gloze: And he said, I wil make al my goode before the, & I wil be called in this name. Iehouah before the, and wil shew mercie vnto whome I shew mercie, and wil haue compassion on whome I haue compassion. And he said furthermore, thou maist not see my face: for there shall no man see me and liue.

And the Lord sayde: Behold, there is a place by me, and thou shalt stande vpon the rocke, and whyle my gloze goeth forth, I wyl put the in a clyfte of the rocke, & wyl put myne hand vpon the whyle I passe by. And then I wyl take awaye mine hand

* There shall no man see my face & lyue: not the face of god whych is the face of lyfe, is the cause of death to the: that se it: for the seints are in heauen do in

and

and thou shalt see my backe partes: but my face shall not be sene.

The. xxiiii. Chapter.

The tables are renewed. The mercy of god. To haue fellowship with the gentiles is forbidden, and theyr ydolatre also. The feast of the sweete breade. The first begottē. The Sabot The feast of thre weekes. The first frutes. Moles fast. Moles face glystereth.

deede see it.
But þ none
that liueth
in the bodye
can sene
prehend the
matierie of
hys face but
must be first
purified by
death as
Paul declareth.

And the Lord said vnto Moles: hewe the two tables of stone, lyke vnto the firste, that I may wyte in them the wordes whiche were in the first two tables whych thou brakest. And be redye agaynst the morynge that thou mayest come vpperly vnto the mount of Sinai, & stand by me ther vpon the top of the mount. But let no man come by wth the, neyther let any mā be sene thowrowout al the mounte, neyther let shepe nor oren fede before the hyll.

And Moles hewed two tables of stone lyke vnto the first, and rose vp early in the morynge, and went vp vnto the mount of Sinai as the Lord commaunded hym, and tooke in hys hand the two tables of stone. And the Lord descended in the cloud, and stode with him there: and he called vpon the name of the Lord. And when the Lord walked before him, he cryed: Lord * Lord god, ful of compassion and mercy: whiche arte not lightly angrye, but abundant in mercy and truth, and kepest merce in store for thousands, & forgiuest wyckednesse, trespasses, and synne (for there is no man inno-

1. Cor. xij. 31

* 3c. xxxij. 4

cēt before the (and visited the wickednesse
of the fathers vpon the children, & vpon chil
drens children, even vnto the thyrde and
fourth generaciōs. And Moses bowed him
B selfe to the earth quickly, and worshipped
& sayd: If I haue found grace in thy sight
O Lord, then lette my Lord go with vs (for
it is a stubburne people) and haue mercy v
pon our wyckednes and our synne, and let
vs be thine inheritaunce.

And he said: behold, I make an appoynt
ment before al thys people, that I wpll do
maruelles, suche as haue not bene done in
all the world, neyther among any nation.
And al the people, among which thou art,
shal see the worke of the Lord: for it is a ter
rible thng that I wpll do wpth þ: kepe al
that I commaunde the this day, & behold,
I wpll cast out before the þ Amoytes, Ca
naanites, Hethtes, Pherezites, Hewites,

Deut. vii. 1 and Jebusytes. Take heede to thy selfe,
in. reg. xi. 8. that thou make no leage wpth the inhaby
ters of the lande whether thou goest, leaste
it be cause of ruine among you. But ouer
throw their altars, and breake their pilers
and cut downe their groues, for thou shalt
worshyppe strange God. For the Lord is
called gelous, because he is a gelous god:
least if thou make any agreement wpth the
inhabitanes of the land, when they go
hooypng after their Goddes, and do sacri
fyce vnto their Goddes, they call the, and
thou eate of theyr sacrifice: and thou take
of

of their daughters vnto thy ſonnes, & when their daughters goo a hoozing after their goddes, they make thy ſonnes go a hoozing after their Goddes alſo.

Thou ſhalt make the no Gods of metal The feaſt of ſweete bread ſhalt thou kepe & ſeuē daies thou ſhalt eat unleuēded bread (as I commanded the) in the tyme appointed in the moneth of Abib: for in þ moneth of Abib, thou cameſt out of Egypt, Al that breaketh bp the matryce, ſhalbe myne, and al that breaketh the matrice of thy calel, if it be male: whether it be ore or a ſhepe. But the firſt of the aſſe, thou ſhalt bpz out with a ſhepe, or if thou rede me him not, ſee thou breake hys necke. All the ſpyt borne of thy ſonnes, thou muſt nedes redeame. * And ſee that no man appeare before me empye.

Exo. xxiij. e
Ec. xij. a
Deu. xvi. c

Six dayes thou ſhalt worke, and the ſeuenth thou ſhalt reſt: both from eating and reappng. * Thou ſhalt obſerue the feaſt of weekes with the ſpyt frutes of wheat herueſt, and the feaſt of ingaderyng at the peres ende. Thyiſe in a pere ſhal all your men chyldzen appeare before the lord omnipo- tent God of Iſrael: for I wpll caſt out the nacpons before the, and wpll enlarge thy coaſtes, ſo that no mā ſhal deſire thy land, whyle thou goeſt bp to appeare before the face of the Lord thy God, thyiſe in þ pere.

Exo. xxiii.

* Thou ſhalt not offer the bloud of my ſacrifyce wpth leuēded breade: nether ſhall ought of the ſacrifice of the feaſt of paſſe-

Ex. xxiii. e
Deu. xiii. e

ouer be left vnto the morning. The first of the first fruts of thy land, thou shalt bring vnto y^e house of the Lorde thy God. And se, y^e seeth not a kid in hys mothers milke.

Exo. xxxiii. b And the Lord saide vnto Moses: Wryte these words, for vpon these words I haue made a couenaunt wpth the, and with the chyl dren of Israel. * And he was ther wylh the Lord. xl. daies, and .xl. nightes, and nei ther ate breade nor dranke water. And he wrot in the tables the wordes of the couenaunt: euen ten verses.

And Moses came downe from mount Sinai, & the two tables of wptnes in his had & wylt not that his face shone with beames of his commening with the Lord.

And when Aaron and al the children of Israel loked vpon Moses, and sawe that the skinne of this face shone with beames, they were astrapde to come nygh him. But he called them to him, & the Aaron & al the chiefe of the company came vnto him, and Moses talked with them.

And at last al the chyl dre of Israel came vnto hym and he gaue commaundemēt vnto them of al that the Lord had sayed vnto him in mount Sinai. And as tione as he had made an ende of talkynge with thepm, he put a couerpnge vpon hys face. But when he wente before the Lorde to speake wpth him, he toke the couering of, vntyl he came out. And he cam out and spake vnto y^e chyl dren of Israel, that whiche he was cōmaun ded

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ded And the childre of Israell saw the face of Moses, that the skyn of hys face shone with beames, but Moses put a couerynge vpon hys face, tll he wente in to commun wth hym.

The. xxxv. Chapt er.

The Sabbath. The tyte frutes are requyred. The readynes of the people to offer. Bezeliel and Ahaliab are prayled of Moses and set to worke

And Moses gathered al the company of the chyldren of Israel together, & sayde vnto theim, these are the thynges which the lord hath commanded to do Sixe daies ye shal worke, but the seuenthe day shal be vnto pou the holpe Sabbath of the Lordes rest, so that whosoever doth a ny worcke therein, shall dye. Moreouer ye shal kinde no fire thorow out al your habitacions vpon the Sabbath day.

And Moses spake vnto al þe multitude of þe chyldre of Israel, saying^a this is the thyng which the lord commanded, saying: Byue from among you first frutes vnto the lord.

Exo. xxxv. a.

All that are wyllyng in their herts, shall bring first frutes vnto the Lord: gold, syluer, brasse, Iacynet scarlet, purple bysse, & goates here rammes skynnes red, and fax uskynnes, and Sethimwoode: and oyle for lychtes and spices, for the annointing oyle and for the swete encense: and Onyx stones, and stones to be set for the Ephod and for the bysslappe.

And

13 And lette all theym that are wylse harted amonge pou, come and make all that the Lord hath commaunded: the habytacpon, and the tente therof with his couerpnge & his rpnngs, bordes, barres, pillers, and sockettes, the arcke, & the stauess therof wpth the mercy seate, and the baile that couered it, the table and hys stauess, wpth all that pertayneth thereto and the shewbrn, the candellsticke of lpght wpth hys furnyng and hys lampes, and the ople for the lpghtes, the incense alter and hys stauess: the anointpng ople, and the swete incense, and the hanginge before the tabernacle doore, the altar of burnt sacrfpces, and hys brasen greddyron that longeth therto with hys stauess and all his ordpnaunce, and the laver & his fote: the hangpngs of the courte with hys pillers and their sockets, and the hanging to the doore of the court: the ppnaies of the habitacion, and the ppns of the court with their bordes: the ministring garments to minister with in holines, & the holy vestimentes of Aaron the priest, & the vestiments of his sonnes, to mynyster in.

14 And al the company of the chylde of Israel departed from the presence of Moses. And they went (as many as their hartes encouraged them, and as many as theyr spirittes made them willing) & brought heueoffringes vnto the lord, to the makpng of the tabernacle of witnessse, and for all hys vscs & for the holy vestiments. And the mē came wpth

wyth the women (eue as many as wer wil-
ling heret) and brought bracelets, earpn-
ges, rpnge and gydels, & all maner Jew-
els of golde. And al the menne that waued
waueoffryngs of gold vnto the Lorde, & eue
ry man wyth whom was found Jacyncte,
& scarlet, purple & bysse oz goates heate oz
redde skynnes of Rams oz taxus skyns, **Bysse is*
brought it. And al þ houe by gold oz brasse, *lyne whyce,*
brought an heueoffrynge vnto the Lorde. be spike oz
And al mē with whom was found Sethim lynea.
woode mete for any maner worcke, oz ser-
upce, brought it.

And all þ women that were wyse heret
to worke with their hands, span & brought
the sponne work, both of Jacyncte, scarlet
purple and bysse. And all the women that
excelled in wyfdomme of heret, span the go-
tes herre. And the lordz brought Onyxsto-
nes and sette stones for the Ephod, and for
the brestlappe, and spyce and oile, both for
the lightes and for the anointing oile and
for the swete incense. And the chyldren of
Israel brought willing offerings vnto the
Lorde, both men and women, as many as
their hertes made them wyllynge to bringe,
for al maner workes whych the Lorde had
comanded to make by the hand of Moyses.

And Moyses said vnto the chyldren of Is-
rael, behold, the Lorde hath calle by name *Exo. xxxi. a*
Bezaleel the son of Ahy, the s. nne of Hur
of the tribe of Iuda, and hath fylled hym
with the spirit of God, wyth wyfdomme vnder-
standing

derstanding and knowledge, euen in al maner worke, & to fynde out curpous worcks to worke in gold, syluer and brasse, & wpth grauinge of stones to sette, and kerupnge in wood, and to worke in al maner of sotle worckes. And he hath put in hys herte the grace to teache, both hym and Ahalpab the son of Ahisamach of the trybe of Da hatly he filled wpth wpsdome of hert, to worcke al maner of graue worke, they are also broderers & worckers with nedle, In Jacinct Scarlet, purple and Bisse, and at weuers that can make all maner worcke, and can deuple suttel worckes.

The. xxxvi. Chapter.

The thynges that Bezaleel and Ahalpab made for the holy place of the Lord.

AND Bezaleel wrought and Ahalpab & al wise harted men, to whō þe Lord had giuen wpsdome and vnderstandyng, to knowe howe to worcke al maner worke, for the holpe seruiçe, in all that the Lord comaunded.

And Moses called for Bezaleel, Ahaliab, and al the wise herted men, in whose herts the lord had put wpsdome, euen as manpe as their herts were encouraged to come vnto the worke to worke it. And they receiued of Moses all the heue offerings, whiche the childe of Israel had brought for the work of the holy serupce, to make it withal. And they brought besyde that wplyng offerynges euery mynyng.

And

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And all the wylse mē that wrought al the **is**
 holp worcke, came euery mā to hys worke
 which they made, and spake vnto Moyses,
 saying: the people byng to much, & aboue
 that is inough to serue for the work which
 the Lord hath commaunded to make. And
 then Moyses gaue a commaundement, and
 they caused it to be proclaimed thowow out
 the host, sayinge: se that neyther man nor
 womā prepare anye more worcke for shoo-
 ly heueoffryng and so the people wex for-
 byden to byngge, for the stuffe they hadde
 was sufficient for them vnto all the worke
 to make it, and to much.

And all the wylse herted men among the
 þe wrought in the worke of the habitacpon
 made euentē curtaynes of twyned bylle,
 Jacincte, Scarlet, and Purple and made
 the ful of Cherubims with brodered work,
 The length of one curtaine was .xxviii. cu-
 bites, and the bredth foure, and were al of
 one fylse. And they coupled fīue curtaynes
 by the selues, and other fīue by the selues
 And they mad .i. loupes of Jacincte along
 by the edge of the furdrest curtaine, euen in
 the seluege of the couplyng curtaine. And
 likewylse they made on the syde of the fur-
 dest couplynge curtayne, on the other side
 fiftty loupes they made in thone curtayne,
 and fiftty in the edge of the couplynge cur-
 tayne on the other syde, so that the loupes
 were one ouer agaynst another.

And they made fiftty rings of gold, and
 coupled

coupled the curtaines one to another with
 ¶ strings, & so it was made a dwelling place.

And thei made xi curtains of goates herre
 to be a tent ouer the tabernacle, thyrty cu
 bites long a pece, and foure cubits brode,
 and they al. xi. of one syde. And they cou
 pled the by them selues, and fixe by them
 selues, & they made spftr loupes along by
 the bozder of the furdest coupling curtaine
 on the one syde, & l. in the edge of the cou
 pling curtayne on the other side. And they
 made l. ryngs of brasse to couple the tente
 toggyther that it myghte be one. And they
 made a couerpyng vnto the tent of rammes
 skynnes, and yet another of Taxus skin
 nes aboue all.

And they made borders for the dwellige
 place of Bethim woode, that stode byrygt t
 euery bozde ten cubites longe and a cubit
 and halfe brode. And they made two fete
 to euery bozde of the dwellpnge place i
 ryngng one to another. And thei made twen
 ty borders for the south syde of the habyt
 a cpon, and xl. sockettes of syluer vnder the
 xx. bordes, two sockets vnder euery bozde
 euen for the two fete of them. And for the
 other syde of the dwellpnge towarde the
 North, they made other twentye bordes
 with fourty sockets of siluer, two sockets
 vnder euery bozde. And behynde in the end
 of the tabernacle toward s west, thei made
 fixe bordes, and two other bordes for the
 corgners of the habytacyon behynde, and
 they

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They were ioynted close both beneth and al
so aboue wth clāps, & thus they dyd to bothe
the corners: so ther were in al eight bozds &
xv. socketts, vnder euery bozd two socketts

And they made barres of Sethim woode
v. for the bozds of the one syde of the haby
tarpō, and fiue for the other, and. v. for the
bozds of the west ende of the habitacpon.
And they made the middel barre to shoote
throzow the boozdes: from the one ende to
the other, and ouerlayde the boozdes with
gold, & made thē ringes of golde to thzuste
the barres throzow, and couered the barres
with gold. And they made an hangpuge of
Flacinct, of Scarlet, purple & twyned bisse
wth Cherubins of broderd worke. And made
therunto foure pillers of Sethim woode, &
ouerlaide them with golde. Ther knoppes
were also of gold, and they call for the. iiii.
sockettes of siluer. And they made an han-
ging for the tabernacle doze: of Jacynthe,
Scarlet, purple and twyned bysse, needle-
worke, and thē pillers of it were fiue with
their knoppes, and ouerlapd the heades of
them and the hopes with gold, wth they
sue sockettes of brasse.

The. xxxvii. Chapter.

The arche of wyntesse The merse seate.
The table. The candellike, The lyghtes.
The autier and the incense.

AND Bezaleel made the arke of Sethim wood two cubites and an halfe
longe, and a cubite and a halfe brod,
and

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and a cubite and an halfe hygh: and overlapped it with fine gold both within & wythout, and made a crowne of gold to it round aboute, and cast for it foure ringes of gold for the foure corners of it: two rpynges for the one syde, and two for the other, and made staues of SETHYM woode, and couered them wyth golde, and put the staues in the rpynges alonge by the syde of the arcke to beare wyth.

¶ The mercy seat was hygh & arched whence he speake. It was a figure of Chry.

And he made ꝑ^{re} mercy seat of pure gold, two cubytes and a halfe long & one cubite & a halfe brode, and made two Cherubyns of thicke gold vpon the two endes of the mercy seat: One cherub on the one ende, & another Cherub on the other ende of the mercy seat. And the Cherubins spred oute their wynges aboue an hygh, and couered the mercy seate therewyth. And their faces were one to another: towardes the mercy seate, were the faces of the Cherubyns.

¶ And he made the table of SETHYM wood two cubites long and a cubyt brode, and a cubyte and a halfe hyghe, and overlapped it with fine gold, and made therto a crowne of gold roundabout, and made thereto an hope of an hande bredth roundabout and made vnto the hope a crowne of gold round aboute, and cast for it foure ringes of gold and put the rpynges in the foure corners by the fete: euen vnder the hope to put staues in to beare the table with. And he made staues of SETHYM woode, and couered them wyth

with gold to bere the table with, and made the vessels that were on the table of pure golde, the dishes, spones, flat peces & pottes to poure wpth.

And he made the candelstick of pure thick gold: both the candellsticke and his waste: with branches, bolles, knops & floures proceeding out of it. Sixe branches proceeding out of the sides therof, thre out of the one side, & thre out of the other. And on euery braunche were thre cups lyke vnto almondes with knoppes and floures thowoute the sixe branches that proceeded out of the candellstick. And vpon the candellstick selfe were foure cuppes, after the fashion of almondes with knops & floures: vnder euery two braunches a knoppe. And the knops, and the branches proceeded out of it, & were al one pece of pure thick gold. And he made seven lampes therto, & the snoffers therof, and firepannes of pure golde. An hundred weighte of pure golde made both it and all that belonged thereto.

And he made the altare of incense, of Sethim wood of a cubyte longe, and a cubyte brode: euen foure square, and two cubites hygh with hornes proceeding out of it. And he couered it with pure golde, both the top and the sides roundabout, and the hornes of it, and made vnto it a crowne of golde roundeabout,

And he made two rings of gold vnto it euen vnder the crowne vpon eether side of

Ceremonies Exodus.

it, to put the staves in for to bere it wpyth: & made staves of Sethim woode, & ouerlapd them with gold. And he made the holy anoynting oyle and the swete pure incense after the Apot heca ries craft.

The xxxii. Chapter.

K The altar of burntofferings. The brasen laver, The same of that the people offered to the buyldyng of the habitation of the Lorde.

A And he made the burntofferynge altare of Sethim wood, fyue cubytes longe, and fyue cubytes brode: cuen. iiii. square and thye cubytes hyghe. And he made hornes in the foure colners of it procepyng oute of it, and ouerlapde it with brasfe. And he made al the vessels of the altare: the cauldrons, shouels, basyns fleshyhookes, and colepannes, al of brasfe.

And he made a brasen gredyon of networke into the altare roundaboute a lowe beneth vnder the compasse of the altare: so that it reached vnto halfe the altare, & cast fyue ryngs of brasfe, for the foure ends of the gredyō to put staves, in. And he made staves of Sethim wood, and couered them wpyth brasfe, and put the staves in the rynges alonge by the altare syde to beare it, and made the altare halowe wpyth borders. And he made al the lauer of brasfe and the fote of it, also of bras, in the sight of them that bid wathe before the doore of the tabernacle of wytnesse.

B And he made the court wpyth hangyngs
of

of twyned Wyffe, of an hundred cubytes
longe vpon the southside, and twenty pyl
lers wpth twenty sockettes of brasse: but
the knoppes of the pylers, and the hoopes
wer syluer. And on the Northside the han
ginges, were an hundred cubytes lōg wpth
twenty pylers, and twenty sockettes of
brasse, but the knoppes and the hoopes of
the pylers were of syluer. And on the
westsyde, were hangnges of fyfte cuby
tes longe, and .x. pylers wpth thertenne
sockettes, and the knoppes and the hoopes
of the pylers were syluer. And on the
eastesyde towarde the sunne yspunge,
were hangnges of fyfte cubytes: þan
ginges of the one syde of the gate were fif
tene cubytes longe, and thert pylers thre
wpth their thre socketts. And of the other
syde of the courte gate were hangnges
also of .xx. cubytes longe, and thert pylers
thre wpth thre sockettes. Now all the han
gnges of the courte rounde aboute, were
of twyned Wyffe, and the sockettes of the
pylers were brasse: but the knoppes & the hoopes
of the pylers syluer, and the beades were o
uerlapde wpth siluer, and all the pylers of
the court were hooped aboute wpth syluer.
And the hangnges of the gate of the court
was nedleworke, of Iacynthe, Scarlette,
purple, and twyned wyffe, twenty cuby
tes long, and fyue in the bredth, accordyng
to the hangnges of the court. And the pil
lers were four, with four socketts of brasse

Ceremonies Exodus.

and the knoppes of syluer, and the heades overlaid wpth syluer and hooped about wpth syluer, and all the pyanes of the tabernacle, and of the court rounde about were brasie.

This is the summe of the habytacion of wytnesse, whiche was counted at the commaundemente of Moyses: and was the offyce of the Leuites by the hande of Elthamarsonne to Aaron the priesste. And Bezaleel sonne of Uri, sone to Hur of the tribe of Iuda, made all that the Lord comaunded Moyses, & with him Abiath sone of Abisamach of the tribe of Dan, a cunnynge grauer, and a worker of nede work in Iacynth D Scarlet, Purple and Blisse.

All the gely that was occupped vpon all the worke of the holpe place (whiche was the goide of the waue offerynge) was .xxix. hundredle weyghte, and seuen hundredle and thrytze spyles, according to the holpe spyle. And the summe of syluer that came of the multitude was spue score hundredle weyghte, and a thousande seuen hundredle and .lxxv. spyles of the holpe spyle. Euerie manne offerynge halfe a spyle after the weyght of the holpe spyle amonge them that wente to be numbred from twentysy peare olde and aboue, amonge nyne hundred thousand and fye thousand, and fye hundred and fiftie men.

And the spue score hundredle weyghte of syluer went to the castynge of the socket:

of þ sanctuarie & the socketts of the vayne:
an hundred socketts of the spue scoze hun-
dred weyght, an hundred weight to euerye
socket. And the thousande seven hundred
and lxx. spels, made knops to the pilers
and ouerlapde the heades and hooped the.

And the bryse of the wauesoffrynge was
lxx. hundred weighte, and two thousande,
and foure hundred spels. And therewyth
he made the sockettes to the doore of the
tabernacle of wptnesse, and the brasen al-
tare, and the brasen gredyon that longeth
thereto, and all the vessels of the altar, and
the sockettes of the courte roundeaboute,
and the socketts of the court gate, and all
the pyennes of the habytacion, and all the
pyens of the court roundeaboute.

The xxxix. Chapter.

¶ The makinge of Aaron and his sones ap-
parel. At that the Lord commanded was offered.

And of the Flacynete, Scarlet, Pur-
ple, and twined Wisse, they made the
vestiments of ministracion to do ser-
uyce in the holy place, and made the holpe
garmentes that pertayned to Aaron, as
the Lord commanded Moses.

And they made the Ephod of gold, Fla-
cynete, Scarlet, Purple, and twined wisse.
And they bete the golde into thynne pla-
tes, and cut it into wyres: to worke it in
Flacynete, Scarlet, Purple, and the Wisse,
wyth brodered worke. And they made the
spels come togyther, and closed theym vp

by the ii. edges, And the broderynge of the
the gyroelle that was vpon it, was of the
same stuffe, and after the same worke of
Gold, Iacinth, Scarlet, Purple & twyned
Wisse, as the Lord commaunded Moyses.

And they wroughte Onix stones closed
in ouches of golde, and graued as signets
are grauen wpth the names of the childe
of Israell, and put them on the shoulders
of the Ephod that they shoulde be a reme-
braunce of the chyldren of Israell, as the
Lord commaunded Moyses.

And they made the brestlappye of coning
worke, after the worke of the Ephod: euen
of Gold, Iacinth, Scarlet, Purple & twy-
ned Wisse. And they made it foure square
and double, an hande breadth long and an
hande breadth broade. And they fylled it
wpth foure rowes of stones (the first rowe

* Dian C. Sardios, a Topas, and * Smaragdus: the
measures. seconde rowe, a * Rubye, a Saphir and a
* Dia car: Diamante: the thyrde rowe, Ligurios, an
bunde. Achatte, and an Amatyste: the fourthe
rowe, a Turcas, an Onyx and a Jasppe)

closed in ouches of gold in their inclofers.
And the .iiii. stones were grauen as sig-
nettes wpth the names of the chyldren of
Israell, euerye stone wpth hys name, ac-
cordinge to the .iiii. tribes.

And they made vpon the brestlappye, two
fastenynge chernes of wretthen worke and
putte gold. And they made, ii. hokes of gold
and two golde rynges, and put the two
rynges

rynges vpon the two corners of the brestelap-
 lappe. And they put the two cheynes of
 golde in the two rynges, in the corners of
 the brestelap-
 lappe. And the two endes of the
 two chapnes they fastened in the two ho-
 kes, and put them on the Shoulders of the
 Ephod vpon the forefront of it.

And they made two other rynges of
 golde, and put them on the two other cor-
 ners of the brestlap a long vpon the edge
 toward the insyde of the Ephod, that is
 ouer agaynst it. And they made yet two
 other golden rynges, and put them on the
 two sydes of the Ephod, beneth on y^e fore-
 syde of it, euen where the sydes goo toge-
 ther aboue vpon the brodyng of the E-
 phod, and they straped the brestelap-
 lappe by
 hys rynges vnto the rynges of the Ephod,
 wth a lace of Iacynth, that it myghte
 lye faste vpon the brodyng of the Ephod,
 and shoulde not be loosed from of the E-
 phod, as the Lorde commaunded Moyses.

And he made the Tynckle vnto the
 Ephod of wouen worke, and alltogether
 of Iacynth, and the heade of the Tynckle
 was in the myddest of it as the collar of a
 partlet, with a bond round aboute the col-
 lar that it shuld not rente. And they made
 beneathe vpon the hemme of the Tyn-
 cle Somme granittes of Iacynth, Scar-
 lette purple and twyned Wyffe. And they
 made litle belles of pure goulde, and put
 them amonge the Somme granittes to sye

aboute vppon the edge of the Tynple a belle and a pomegranate, a belle & a pomegranate roundabout the hems of the Tynple, to mynster in, as the Lord had commaunded Moyses.

And they made coates of bysse of wouen worke for Aaron and hys sons, and a mystre of bysse, and goodly bonettes of Bisse and linnen breeches oftwined bysse, and a gyrdell of twined Bisse, Jacincte, Scarlet and purple, each of needleworke, as the Lord commaunded Moyses.

And they made the plate of the holpe crowne of fyne gold, and wrot vpon it wylth grauen worke, the holines of the lord, and tped it to a lace of Jacincte to fasten it an bysshe vpon the mystre, as the Lord commaunded Moyses.

Thus was al the worke of the habytacpon of the tabernacle of witnesse finished And the chyldren of Ysraell dpyd accordyng to al that the Lord had comaunded Moyses.

And they brought the habitacpon vnto Moyses, the tente and all the furnytur thereof, the buttong, boordes, barres, pylers and sockettes, and the couerpnge of Rammes skynnes redde, and the couerpug of Taxus skynnes, and the hanginge bayle, and the arcke of wptnesse wylth the flauesthereof, and mercp seate: and the table and al the ordynaunce thereof, and the shewbreaide, and the pure candelstykke, and the lampes prepared thereto, wylth all the

the vessels therof, and the ople for lightes,
the golden aultare, and the annoputpnge
ople and the swete incense, & the hangpge
of the tabernacle doore, and the brasen al-
tare, and the gredpion of brasie longpge
ther vnto wpth hys bars and al his vessels.
and the lauer wpth his fote, and the han-
ginges of the court with hys pylers and
sockets and the hangpge to the courte
gate his bozdes and pinnes, and al the or-
dynaunce that serueth to the habtacion
of the tabernacle of wptnesse, and the im-
pynstringe vestimentes to serue in the holie
place, and the holpe vestimentes of Aaron
the ppyeste, and his sonnes rapmentes too
impynstrer in, accordpge to all that þe Lord
commaunded Moyses, euen so the chyld-
ren of Israell made all the worcke. And
Moses behelde all the worcke, and see,
they hadde done it euen, as the Lord com-
maunded, and then Moses blessed them.

The xl. Chapter.

The tabernacle is reared vp. The glasse
of the Lord appereth in a cloude coue-
ryng the tabernacle.

And the Lord spake vnto Moyses,
sayinge: In the fyrste daie of the
first moneth Walle thou sette vp the
habtacion of the tabernacle of wptnesse,
and put therein the arke of wptnesse, and
couer the arcke wpth the vaple, and brynge
in the table and apparelle it, and brynge
in the candelstapke and put on hys lam-
pes

pes and set the cense aultare of golde be-
foze the arcke of wptnesse, and put the han-
gpage of the doze vnto the habytacio. And
set the burnt offering aultare before the
doze of the tabernacle of wptnesse, and set
the lauer betwene þ tabernacle of wptnes
and the altare, and put water therein, and
make the court rounde aboute, and set vp
the hanging of the court gate.

Exod. xxx.

* And take anointing oile and anoint
the habitacion, and al þ is therein, and ha-
lowe it, and all that belongeth thereto:
that it may be holp. And anoynt the altare
of the burnt offerings, and all hys ves-
sels, and sanctifye the altare that it maye
be moste holpe. And anoynte also the la-
uer and his fote, and sanctifye.

When hyng Aaron and his sonnes vnto
the doze of the tabernacle of wptnesse,
and washe them with water. And put vp-
on Aaron the holp vestments, and annoint
hym and sanctifye him that he may mini-
ster vnto me, that thei anointing maye
be an euerlastinge priesthode vnto the tho-
rowe oute thei generacions. * And Moses
ses vpd according to al that the Lord com-
maunded hym.

Num. vii.

Thus was the tabernacle reared vp the
first day, in the first moneth, in the seconde
yere. And Moses reared vp the tabernacle
and fastened hys sockettes, and set vp the
bordres, and put in thei barres, and reared
vp the pyllets, and spied abroad the
tents

tente ouer the habytacpon, and put the coueringe of the tente on hyghe aboue it: as the Lord commaunded Moyses.

And he toke and put the testimony in the arcke, and set the stauces to the arcke, and put the mercepe seate on hyghe vpon the arke, and brought the arcke into the habytacpon, & hanged vpon the baile and covered the arcke of wptnesse, as the Lord commaunded Moyses.

And he put the table in the tabernacle of wptnesse in the Northside of the habytacpon withoute the vayle, and set the bread in order before the Lord, euen as the Lord had commaunded Moyses.

And he put the candelapche in the tabernacle of wptnesse ouer agaynst the table in the Southside of the habytacion, and set vpon the lampes before the Lord: as the Lord commanded Moyses.

And he put the golden altar in the tabernacle of wptnesse before the vayle, & bréte sweete incense thereon as the Lord commaunded Moyses.

And set vpon the hangynge in the doore of the habytacion, and set the burnt offering altare before the doore of the tabernacle of wptnesse, and offered burnt offerings and meat offerings thereon: as the Lord commaunded Moyses.

* And he sette the lauer betwene the tabernacle of wptnesse and the altar, & poured water therein to washe wpth. And both Moyses,

Moses, Aaron and his sones washed theyr handes and theyr feete thereat: both when they went into the tabernacle of wptnesse and when they went to the altare, as the Lord commaunded Moses.

And he reared vp the court roundabout the habitacion and the altare, and sette vp the hanging of the court gate: and so Moses finiſhed the worke.

Num. ix. c.

And the cloude couered the tabernacle of wptnesse, and the glorie of the Lord fylled the habitacion, so that Moses coulde not enter into the tabernacle of wptnesse, because they coulde not abide therein, & the glory of the Lord fylled the habytacpon.

When the cloude was taken vp from of the habytacpon, the chyldren of Israell toke their iourneies as ofte as they hadde iourneped. And if the clowde departed not, they iourneped not, tyll it

departed: for the clowde of the Lord was vpon the habytacion by

daie and

by night, in the syghte of all the house of Israell in all their iournepes.

The ende of the second booke of Moses.

The prologe

into the third booke of Moyses called Leviticus. M. 2



The Ceremonies which are described in the booke following, were chiefly ordeyned of God (as I sayed in the ende of the prologe) upon Exodus, to occupie the myndes of the people the Israelites, and to kepe the from

teruynge of God after the imagination of their blind zeale and good entente: that they conscientiously might be stablished and they sure that they pleased God therein, which were impossible if a man dyd of hys owne head that which was not commaunded of God, nor depended of anye appointment made betwene hym and God.

Such ceremonies were vnto the as an. A. M. L. to learne to spell and reade, and as a nurse to fede them wth mylke and pap, and to speke vnto them after theyr owne capacitye, and to helpe the wordes vnto them accordynge as the babes and chyldren of that age mighte sounde them agayne. For all thyt were before Christ were in the infancy and chyldhode of the world and sawe that Sunne whiche we see openlye by: thow we a cloude, and hadde but feble and weak

The psologe.

weake ymagynacions of **Chyſtie**, as chyldrene haue of mens deedes, a fewe **Prophetes** excepte whiche yet deſcribed hym vnto other in **Sacrifices** and ceremonies, **ſhewes**, **ridles**, **prouerbes**, and darke and ſtraunge ſpeakynge, vntill the full age were come that God woulde ſhewe hym openly vnto the whole worlde, and deliuer them from theyr ſhadowes and clowde of ſcarke blinde ignorance. And as the ſhadowe vaniſheth awaye at the cominge of the lyghte, euen ſo doo the ceremonies and **Sacrifices** at the cominge of **Chyſtie**, and are hence forth no more neceſſary then a token left in remembrance of a bargayne, is neceſſarye when the bargayne is fulfilled. And though they ſeeme playne chyldreſhe, yet they bee not altogether ſimple: as the popes and .xx. manner of ceremonies which mothers permitte vnto theyr yonge chyldren be not al in vayne. For elſe it that ſuch phantaſies be permitted to ſatysfye the chyldes liſtes, yet in that they are the mothers gift, & be done in place and tyme at hym commaundement, they keepe the chyldren in awe, and make theym know the mother and alſo make them more apt agaynſt a more ſtronger age, to obeye in thynges of a greater carnelite.

And mozeouer though ceremonies and Ceremonies can be no ground or foundation to build vpon: that is, though we can proue nought wryth them: yet when we haue once founde out **Chyſt** and hym myſteryes, then we may borrow figures that is to ſaye allegories, ſimilitudes, or enſamples to open **Chyſt** and the ſecretes of god hyd in **Chyſte** euen vnto the quicke, & to declaratum more yuelye and ſenſibly wryth them, then wryth all the wordes of the worlde.

The p̄ologe.

For similitudes haue more vertue and power with them then bare wordes, and lead a mans wittes further into the prythe and marye, and spirituall vnderstandynge of the thyng, then at the wordes th̄ it can be imagined. And though also that al the ceremonies and sacrifices haue as it were a starrelyght of ghyt, yet some the be that haue as it were the lyght of the broade daye a lytle before the sonne rylpage, and cōpasse hym, and the circumstaunces and vertue of his death, so plainly as if we shoulde play his passyō on a scaffold or in a stage playe open lyke before the eyes of the people. As the scape gote the broken serpent, the ore burnte wrythout the holste, the pascheouer lambe, &c. In so muche that I am fully perswaded, and can not but belue that God, hath shewed vnto the people the secretes of Christ and the very manner of hys death before hande, and commanded hym to ordeyne them for the confirmacyon of our fapthes which are now in the cleare day lyght. And I beleue also, that the p̄ophetes whiche folowed Moses to confirme his p̄ophetes and to mayntayne hys doctryne vnto Chylike comming, were moued by suche thynges to search further of Chylikes secretes. And though God would not haue the secretes of Christ generallye knowen, saue vnto a fewe famillie frendes whiche in that company be made of mans wryte to helpe the other babes: yet as they had a generall p̄omple that one of the seede of Abraham shoulde come and blesse the, euen so they had a generall faith, that God would by the same man saue th̄m though they wryt not by what meanes, as the very apostles wh̄ it was oft tolde the, yet they could neuer cōprehend it, til it was fulfilled in dede.

And beyond all thys these sacrifices and ceremonies

The psologe.

remones as far forth as the promyses annexed
vnto them extende, so far forth they saued them
and iustified them, and stode them in the same
scade as our Sacramentes doo vs: not by the
power of the Sacrifice or dedde it selfe, but by
the veritie in the sayeth, in the promise whiche
the sacrifice or ceremonies preached and wher-
of it was a token or signe. For the ceremonies
and sacrifices were lesse wth them and com-
maunded them, to kepe the promise in remem-
brance, and to wake vp their sayeth. As it is
not enough to scade manys on crandes and to
tel them what they shal doo: but they must haue
a remembrance wth them, and it be but a ring
of a rush about one of their fingers. And as it
is not enough to make a bargayne wth wordes
only, but we muste put thereto an oth and giue
earnest to confirme the sayeth of the persō wth
whom it is made. And in like maner if a māne
promise, whatsoeuer trifel it be, it is not helpe-
d excepte he holde vp his finger also, such
is the weakness of y world. And therefore Christ
him selfe vsed ofte tymes such ceremonyes in
curing the sick, to sturre vp their faith wth
all. As for an ensample it was not the blood of
the lambs that saued them in Egypt when the an-
gell smote the Egyptians: but the mercy of god
and his truth where of that blood was a to-
ken and remembrance to stur vp their faith
wth all. For though God make a promise, yet
it sauerh none finallye, but them that longe for
it, and pray god wth a stronge sayeth to fulfill
it for his mercy and truth: onelye, and know-
ledge their unworthynesse. And euen so oure sa-
cramentes (if they be truly mynistrēd) preache
Christ vnto vs and lead our faith vnto Christ
by whiche faith our synnes are done away, and

The p̄ologe.

not by the deede of worke of the Sacramente,
for as it was impossible that the bloude of cal
ues should put away synne: euen so is it imposs
ble that the water of the riuier should wash our
hartes. Neuerthelſſe the Sacraments cleanse vs
and absolue vs of oure synnes, as the p̄yestes
doe in preaching of repentance and saythe, for
whiche cause either other of them were ordeyned:
but if they p̄ache not, whether it be the p̄yests
or the sacrament, so p̄ofyte they not.

And if a man allege Chyſte John in the. iiii.
chapter, saying: Except a man be bozne agayne
of water and the hōly goost, he can not be the
kyngdome of God, and wll therefore that the
hōly goſt is p̄ſente in the water and therefore
the very deede of worke doeth put away synne,
then I will send hym vnto Paule whych axeth
his Galathians whether they receyued the hōly
goost by the deede of the law or by preaching
of faith, and there concludeth that the hōly goſt
acōpanieth the p̄aching of faith, & wher the word
of faith, entereth the heart, and purgeth it wher
the thou mayſt also vnderstand by ſaint Paule
ſaying: ye are bozne a new out of the water thro
row the word. So now if baptim p̄ach me ſ
washing in Chyſtes bloude, so dothe the hōly
goſt accompanye it, and that deede of p̄aching
thow ſayth doth put awaye my synnes. For
the hōly gooste is no dūme God, nor no God y
goeth a man: nge. If a manne ſay of the ſac
rament of Chyſtes body, & bloud, that it is a ſacr
fyce, as well for the dead as for the quicke, and
therefore the very deede it ſelfe iuſtifieth and put
teth away synne, I aunſwere that a ſacrifyce is
the ſeynge of the body of a beaſt or a man: there
fore if it be a ſacrifyce, then is Chyſtes bodye
ther ſayne and his bloud there ſpedde: but that

The pſologe.

is not ſo. And therefore it is properlye, no ſacrifice, but a ſacramente and a memorie of that everlaſting Sacrifice once for all whiche he offered vpon the Crolle nowe vpon a ſp: Greene hundred yeares agoe, and preacheth only vnto them that are alieue. And as for them that be dead, it is as profitable to them as is a candle in a lanterne without lyght, vnto them that walke by the waye in a darcke night, and as the goſpel ſong in latine is vnto them that vnderſtande none at all, and as a ſermon preached to hym that is deade and heareth it not. It preacheth vnto them that are alieue only: for they that be deade, if they dyed in the ſaythe whiche that ſacrament preacheth, they be ſafe and are paſte all ſcopardie. For when they were alieue they hartes toucht the lawe of God and therefore ſinned not, and were ſo:pe that they members ſynned, and were moued to ſynne, and therefore they ſaythe it was forgiven them. And nowe they ſynnefull members be deade, ſo that they can nowe ſynne no mo:pe, wherefoze it is vnto them that be dead neither ſacrament nor ſacrifice. But vnder the pretence of theyr ſoule health, it is a ſeruaunt vnto our ſpyritualtyes holpe counſelle, and an excuſer, and a brydler of Abuſes, Colleges, Chantries and ſuchlike churches with ſuche gotten good, a purpore, a pollar, & a bottomleſſe bag.

Some man wold hapely ſay, þ the prayers of the maſſe helpe muche: not the ſpyunge onely, but alſo the dead. Of the hote ſpye of theyr ſacrament prayer whych conſumeth faſter then al the worlde is able to bynge ſacrifice, I haue ſayde ſufficientlye in other places. Howe be it it is not poſſible too bynge me in beleeue that the prayer whych helpeth her owne maſter vnto no vertue,

The psologe.

retrie, should purchase the forgiveness of my
 finnes, If I sawe that their prayers hadde ob-
 tained them grace to lyue such a lyfe as Gods
 wordes did not rebuke, then coude I soone
 be borne in hande that whatsoever they aske
 had their prayers should not be in vayne. But
 nowe, what good can he wythe me in his pray-
 ers that enuyeth me Christ the fode and the lyfe
 of my soule? What good can he wythe me whose
 arte cleaueth a soulder for payne when I am
 blyght to repent of my euill.

Furthermoe because that fewe knowe the
 use of the olde Testamente, and the moste parte
 thinke it nothinge necessarie, but to make alle
 voyces, whiche they saye every man after his
 own byayne & wyl, at all aduencede without any
 certayne rule: therefore (though I haue spoken
 of this in another place) yet lest þe booke come not
 to al mens hands that shal read this, I wil speake
 of them here also a woorde or twaine.

We had neede to take heed euery where that
 we be not be begyled wth false allegories, whiche
 they be drawen out of the new testamente, or the
 old, either out of anye other story, or of the crea-
 ures of the world, but namelye in this booke.
 Here a man had neede to put on all his spectacles
 to arme hym selfe agaynst trustfulle spirites.

First allegories proue nothinge (and by alle
 voyces vnderstande examples or synaptydes
 of strowed of straunge matters, and of an other
 bynge than that thou entrest of) As though
 presumption be a fygure of baptysme, yet thou
 shalt not proue baptysme by presumption. For
 hye argument were verie feble, the Israelites
 were excommuniced, therefore we must be baptised.
 And in lyke maner though the offeringe of A-
 braham were a fygure or ensample of the resur-

The phtologe.

receypon, yet is thys argumente naughte. Abraham would haue offered Isaac, but God del. uered him fro death, thereto, & we shal rise againe: And so. of the in all other.

But the verpe use of allegoryes is to declare and open a myete that it maye bee the better perceyued and vnderstande. As when I haue a cleare sente of Chryste and of the Apostles, that I must be baptysed, then I maye saye we haue a sample of circumcyssion too expresse the nature power and fruite of effects of baptysme. For as circumcyssion was to them a comen badg, signyfyinge that they were al souldiares of God to warre bys war, and sep. reatyng them from al other nacyns dylobedyente vnto God: euen so baptysme is our comen badg & sure e. r. n. k. and perpetuall memoypall that we pertaine vnto Ch. rist, and are separated from all that are not Ch. ystes. And as circum. cyssion was a token certyfyinge them that they were receyued vnto the fauour of God and thep. synnes forgiven them, euen so baptysme, certifieth vs that we are washed in the bloude of Ch. rist, and receyued to fauoure for hys sake, and as circum. cyssion sp. g. sp. r. th vnto them the cuttyng away of thep. own lustes and deapng of thep. free wyl as they cal it, to colow the wil of God: euen so baptysme signifieth vnto vs repentaunce, and the mortyfying of oar vnruly members & body of sinne, to walke in a newe lyfe and so forth.

And Iphewyle thoughte that the ladinge of Ios. and of thep. that were wyth hym in the Iopp thozowe water, is a fygure that is to save an example and likenesse of baptysme, as Peter maketh it. i. Pe. iii. Yet I can not proue baptysme ther. w. l. oue describe it only. For as I shal saye the in p. water thozow sayth, in that they be. l. e. n. e. d.

The p[re]ologe.

bleued God, and as the other that wold not be
 ue for perished, euen so baptisme sauerth us
 from the wo[r]de of fapthe, whiche is p[re]acherly
 men all the world of the vnbeleuing perished
 in Paul. 1. 2. 0[r] maketh the sea and the cloude
 figure of baptisme, by whiche and a thous
 and men I myght declare it but not proue it.

But also in the said place maketh the rocke
 of whiche Moses brought water vnto
 the chylde[n] of Israel, a figure or example of christ,
 or to proue Chyiste (for that were impossible)
 as to describe Chyist onely euen as Chyist him
 self. Joh. 11. borroweth a semblance or fygyre
 of the brasse serpente to lead Nicodemus fro
 an earthly imaginacion into the spirytual vnder
 standynge of Chyist, sayinge: As Moses lyft
 up a serpente in the wylderne[s]se, so muste the
 sonne of manne be lyfted up, that none that be
 in him perishe, but haue euerylastynge life, by
 the similitude the vertue of Chyistes death
 is better described then thou couldest declare
 with a thousand wo[r]ds. For as those murmur
 ers agaynst god as sone as they repented were
 healed of theyr deadly wounds thow lokeynge
 in the brasse serpente only, wythout medicine or
 any other helpe, yea, and wythout any other rea
 son, but that god hath sayd it shuld be so, & not to
 harmeure agayn, but to leaue theyr murmuring,
 euen so all that repente and beleue in Chyiste
 are saued from euerylastynge death of vntre grace
 wythoute and before their good wo[r]ks, and not
 to synne agayne, but to fyghte agaynst synne, &
 therefore to synne no more.

Euen so w[ith] the ceremonies of this booke
 thou canste proue nothinge saue describe and
 declare onely the purtyng away of our synnes
 thow the death of ch[ri]st, for Chyist is hard

The Biologe.

and Aarons Connes and al that offer the sacrifice to purge synne. And Chyſte is all maner offeringe that is offered: he is the ore, the shepe, the goat, the kidde, & the lambe: he is the ore that is burnt withoute the hoſte, and the scapegoat that carryed all the synne of the people away into the wylderneſſe, for as they poured the people fro their worldly viciennes thow bloud of the sacrifice, euen so doeth Chyſte purge vs from the viciennes, & as they worldlye synnes coulde none otherwyle be poured then by bloude of sacrifice, euen so can oure synnes be no otherwyle forgiven then thow the bloude of Chyſte. All the dedes in the worlde, save the bloude of Chyſte, can purchase no forgiveness of synnes: for oure dedes doo but healep our neyghbours and moztifye the fleſhe, and helpe that we ſinne no moze, but and if we haue synned, it muſt be frely forgiven thow p bloud of Chyſt o remanence.

And in lyke maner of the leapers thou canſte proue nothyng, thou canſte neuer comure out confession thence, how be it thou haſte an handy ſome example there to open the byndinge and looſyng of our pyſſes with the kape of Gods Decree: for as they made no man a leaper, euen so cures haue no power to commaunde any man to be in synne, or to go to purgatorie or hell. And therfore (in as much as byndyng and looſyng is one power) As thoſe pyeſtes healed no man, euen so oures can not of their viciſſible and detyme power dyue any mans synnes any waye, or deliuer hym from hell or payned purgatorie: howe be it, if they preached gods word purely which is the authoryte that Chyſt gaue them, then they ſhoulde bynde any leuſe

The prologe.

leuse, hyl and make alpine agayne, make vncleue
 a to cleane agayne, and sende to hell, and sette
 thence agayne, so myghty is Gods worke: for if
 they preached the lawe of God, they shoulde
 bynd the consciences of synners wyth the bonds
 of the payne of hell, and bynne them vnto re-
 pentance. And then if they preached them the
 merce that is in Christ, they shoulde leuse them
 and geyt theyr ragynge consciences and certis-
 ly them of the fauoure of God, and that theyr
 synnes be forgotten.

Finally beware of allegories, for there is
 not a more handsome or apte thyng to begyle
 wythall then an allegory, nor a more subtle and
 pestilence thyng in the worlde to perswade
 a falsz matter then an allegory. And contrarie
 wyll, there is not a better, vehementer, or mighty-
 er thyng to make a manne vnderstand wyth-
 all then an allegory. For allegories make a
 manne quicke wytted and pryute wysedoma
 in hym, and make it to abyde, where bare wor-
 des go but in at the one eare, and oute at the o-
 ther. As they wyth suche lyke sayinge: put salte
 to all poure sacryfices, in steade of thys sen-
 tence, do all your dedes wyth dyscrecion, gras-
 teth and byteth (if it be vnderstande) more then
 plapne wordes. And whan I saie in steade of
 these wordes host not your selfe of youre good
 heauens, cate neyther bloud nor the fatte of your
 sacryfice, there is as great difference betwene
 them as ther is dystaunce betwene heauen and
 earthe. For the lyfe and beautye of good dees
 des is of God, and we are but the caren leane,
 we are only the instrumente wherby god worke-
 keth onely, but the power is his. As God crea-
 ted Daule a newe, poured his wysedome into
 him, gaue him myghte, and prompted hym that
 will, his

The prologe.

his grace shuld neuer sayle hym. 4c. and al with
out deservynge, excepte that murtherynge the
lawrites and makynge them curle and rayle on
Christ be meritorious. Howe as it is weathe,
so eat the blood of latre of any sacrifice,
is it not (thynke ye) damnable to
robbe God of hys honour,
and to glorify my self
with his honour.

✠ * ✠
The ende of the
Prologe.

The thirde booke of Moyses cal- led Leviticus.

The first Chapter

The order of burnt offerynge, whether it be
of smal or great, cattel or soules.



And the Lord called Mo-
ses, and spake vnto him
oute of the tabernacle of
wptnes, sayinge: Speke
to the children of Israel,
ell, and sape vnto them:
whoso euer of you shall
byngne a gyfte vnto the Lorde, shall byngne
it of the cattel: euen of the oxen & of the shepe
If he byngne a burnt offernge of the ox-
en, he shall byngne a male wthout bles-
mythe

Ceremonies Leviticus

myse, and shall bring hym to the doore of the tabernacle of witnesse, that he maye be accepted before the Lorde. And let him put hys hande vpon the heade of the burnt sacrifice, and fauoure shall be geuen hym to make an attonment for him, and let him kill the ore before the Lorde. And let the priestes Aarons sonnes bringe the bloude, and let them sprynkle it rounde aboute vpon the altar, that is before the doore of the tabernacle of wytnes. And let the burnt offerings be stripped and hewed in peces. And then let the sonnes of Aaron the priest put fyre vpon the altar, and put wood vpon the fyre, and let them lape the peces wpth the head and the fat vpon the wood that is on the fyre in the aultare. But the intrayles and the legs they shal washe in water, and the pyeste shall burne all together vpon the aultar, that it be a burnt sacrifice, & an offeringe of a swete odour vnto the Lord.

If he wyl offer a burnt sacrifice of the shepe, whether it be of lābes or of the goates he shall offer a male withoute blemish. And let hym kyll it on the north syde of the aultar before the Lord. And let the priestes, Aarons sonnes sprynkle the bloud of it rounde aboute vpon the aultar. And let it be cutte, in peces, euen wpth hys head and hys fat, and lette the pyeste put them vpon the moode that lyeth vpon the fyre in the aultar. But lette hym washe the intrayles and the legges wpth water, and then bring all
to ge

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Together and burne it vpon the altare: that is a burnt offeringe, and a sacrifice of sweete sauoure vnto the Lorde.

If he wyl offer a burnt offeringe of the foules, he shall offer ether of the turtle doves, or of the younge pygeons. And the priest shall bringe it vnto the altare, and wyngeth the necke a sounder, and burne it on the altare, and lette the bloude runne oute vpon the sides of the altare, and plucke awaie hys croppe and hys feathers, and cast theym be side the altare on the East parte vpon the heys of a Oes, and breke his wings, but plucke th em not a soder. And then let the priest burne it vpon the alter: euen vpon the wood that is vpon the fyre a burnt sacrifice, & an offering of a sweete sauoure vnto the Lorde.

The .ii. Chapter.

The order of meate offeringes, of sweete cakes, of fyne flower, of frankensence. &c. wpythoute leuen, and wpythoute honge, but not wpythout salte.

If any soule will offer a meate offeringe vnto the Lorde, his offeringe shall be fine flour, and he shall poure thereto oil, and putte frankensence thereon, and shall bringe it vnto Aarons sonnes the priestes. And one of them shall take theroute by a handfull of the flour, and of the oile with all the frankensence, and burne it for a remembrance vpon the altare: an offering of a sweete

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a swete sauour vnto the Lorde. And the remaunte of the meateoffring shalbe Aarons and his sones, as a thing most holpe of the sacrifices of the Lorde.

If anye man brynge a meate offerynge that is bakyn in the oven, lette him brynge swete cakes of fine flour mingled with oyle and vnleuened wafers anointed with oyle. If thy meateoffering be taken in the fryng panne, then it shall be of swete flour mingled wpth oyle. And thou shalt mynce it small, and poure oyle thereon: and so it is a meate offerynge.

If thy meateofferynge be a thyng broyled vppon the greddyn, of flour inpyngled wpth oyle it shalbe. And thou shalt brynge the meateofferynge that is made of these thynges vnto the Lorde, and shalt deliuer it to the prieste, and he shall brynge it vnto the aulter, and shall heue vpe parte of the meateofferyng for a memoralle, and shall burne it vpon the aulter: an offerynge of a swete sauoure vnto the Lorde. And that is life of the meateofferynge: shalbe Aarons, and hys sonnes, as a thyng that is moste holpe of the offeringes of the Lorde.

All the meateoffrynges which ye shal bring vnto the lord, shalbe made wpthout leuen. For ye shal nether burne leuen nor honny in any offryng of the lord: notwithstanding ye shal bryng the fyfte partes of them vnto the Lord: but they shal not come vpon the aulter, to make a swete sauoure.

Ceremonies Leviticus

D Al thy meatofferings thou shalt salt with salt: nether shalt thou suffer the salt of the couenaunt of thy god to be lacking fro thy meatoffring: but vpon all thine offeringes thou shalt burne salte.

If thou offer a meate offering of the fyrr ripe frutes vnto the Lorde, then take that whych is yet grene, and dype it by the fyre and beate it small, and so offer the meate-offering of thy fyrr ripe frutes. And then poure oyle thereto, and putte frankensence thereon: and so it is a meateoffring. And the prieste shall burne parte of the beaten corne, and parte of that oyle wyth all the frankensence, for a remembraunce, that is an offering vnto the Lorde.

The thyrde Chapter.

The order of peaceofferings, whiche were offered for the keepinge of peace, made of oxen, shepe, lambes and goates.

Exo. xliii. d **I**f anye man burne a peaceoffering of the oxen: whether it be a male or female he shall burne suche as is withoute blemyshe before the Lorde, and lette hym put his hande vpon the heade of his offeringe and kyll it before the doore of the tabernacle of wytnesse. And Aarons sonnes the priestes shall sprynkle the bloude vpon the altier rounde aboute. And they shall offer of the peaceofferinge to be a sacrifice vnto the Lorde, the fatte that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneys, wyth the fat that

Ceremonies Leviticus

that lyeth vpon the lynes, and the kail that is on the luer they shall take away wth the kidneis. And Aarons sonnes shall burne them vpon the aulter wth the burnt sacrifice which is vpon the wood on the fyre: that is a sacrifice of a swete sa-
uoure vnto the Lorde.

If a man brynge a peaceoffering vnto the Lorde from the flocke, whether it bee male or female, it shall be wthout blemish. At he offer a lambe, he shall brynge it before the Lorde, and put hys hande vpon his offer-
rynges head, and kyll it in the doore of the ta-
bernacle of wthnesse. And Aarons sonnes shall spynkle the bloude thereof rounde a-
bout the aulter.

And of the peace offering they shall bring a sacrifice vnto the Lorde: the fette there-
of, & the rump altogether whych they shall take of: hard by the backe bone: and the fat that couereth the inwards, & al the fat that is vpon the inwards, & the .ii. kidneis wth the fat that lyeth vpon them, and vpon the lynes, and the kail that is vpon the luer, he shall take away with the kidneis. And the priest shall burne them vpon the aulter to feede the Lords offering wth.

If the offering be a goate, he shall brynge it before the Lord, and put his hand vpon the head of it, and kyll it before the
Tabernacle of wthnesse, and the sonnes of Aaron shall spynkle the bloude therof vpon the aulter rounde aboute. And he shall
brynge

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byngge thereof hys offerpng vnto the Lordes sacrifice: the fatte that couereth the inwards, and all the fatte that is vppon the inwards, and the two kidneis, and the fat that lyeth vpon them, and vpon the lynes and the kal that is vppon the lpuer, he shal take away with the kidneis. And the priest shall burne them vpon the aulter, to fede þe Lordes sacrifice with, and to make a swete sauoure. And thus shall al the fatte bee the Lordes, and it shalbe a law for euer among your generatiōs after you in your dwelling places, That ye eat neither fat nor bloude.

The.iiii. Chapter.

The offerpge made for synnes done of ignorance.

And the Lord spake vnto Moyses, saying: Speke vnto the children of Israel and saye, when a soule synneth thorowe ignorance, and hathe done anye of those thynges whiche the Lord hath forbidden in hys commaundements to be done: If the priest that is annoynted, syn and make the people to do amysse, he shall byngge for hys synne whiche he hath done auore wpythoute blemyshe vnto the Lord for a synne offerpge. And he shall byngge the ore vnto the dore of the tabernacle of wpytnesse before the Lord, and shall putte hys hande vpon the ore head, and kysse him before the Lord.

B And the priest that is annoynted shall take of the ore bloude, and byngge it into the

Ceremonies Leviticus

The tabernacle of wptnesse, and shall dyppe
hys sponger in the bloud, and spynkle ther
of seuentymes befoze the Lorde: euen be-
foze the hangynge of the holpe place. And
he shall put some of the bloud vpon the hor-
nes of the aultare of sweete incense befoze
the Lorde, whpche is in the tabernacle of
wptnesse, and shall poute all the bloude of
the Dren vppon the bottome of the aulter
of burnt offerpnces, whpche is by the doze
of the tabernacle of wptnesse. And he shall
take awape all the fatte of the Dre that is
the synne offerpnge: the fatte that coue-
reth the intraples, and all the fatte that is
aboute thepm, and the two kidneys wpth
the fat that lyeth vpon them and vpon the
loynes, and the kall vppon the lpuer lette
them take awape also wpth the kydneys
as it was taken from the Dre of the peace
offerpnge, and let the prieste burne thepm
vpon the altare of burnt offerpnces. But
the skyn of the Dre, and all hys fleshe with
his heade, his legges, his intrales with his
donge, shall he carpe al to gether oute of the
host vnto a cleane place: where the ashes are
poured out, and burne him on woode wpth
fyre: euen vpon the heape of ashes, C

If the hole comminalltie of the children
of Israell synne thozowe ignoraunce, and
the thpnge be hpd from thep: so that
they haue committed anpe of these thpn-
ges whpche the Lorde hath forbpydden to
see donne in hys commaundementes,
and

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and haue offended, and the synnewhyche they haue synned be afterwarde known. then shal they offer an Ore for a synne offeringe, and shall bryng hym before the tabernacle of wytnesse, and the elders of the multitude shall put their handes vpon his heade before the Lord.

Leuit. xxi. v.

¶ And the Priest that is anointed, shall brynge of hys blood into the tabernacle of wytnesse, and shall dyp hys finger into the bloude: and sprynckle it. vii. tymes before the Lord, euen before the vail. And shall put of the blood vpon the hornes of the alter, which is before the Lord in the tabernacle of wytnes, and shall poure al the blood vpon the botome of the alter of burnt offerings, whiche is by the doore of the tabernacle of wytnesse, and shall take al his fatte from him, and burn it vpon the aulter, and shall do with his ore as he did with the synne offeringe ore. And the priest shall make an attonement for them, and so it shall be forgiven them. And he shall brynge the Ore withoute the hooſe, and burne hym as he burned the synne: so is thys the synne offeringe of the communaltie.

¶ When a Lord synneth, and committeth thozowignoſaunce any of these thynges whiche the Lord his God hath forbidden to be done in his commaundemēt, and hath so offended: when hys synne is shewed vnto hym whiche he hath synned he shall brynge for hys offeringe, an hee
goote

goate wpthoute blemph, and lay his hãde vpon the heade of it, and kpl it in the place where the burnt offerpnges are kplled before the Lorde: thys is a synne offerpnge. Then let the p̄yeste take of the bloud of þe synne offerpnge wpth hys spnger, and put it vpon the hoznes of the burnt offerpnge aulter, and poure his bloude vpon the bottome of the burnt Offerpnge alter, and burne all hys fatte vpon the aulter, as he dothe the fat of the peace offerpnges. And the p̄yeste shall make an attouement for hym as concernyng hys syn, and so it shall be forgiven hym.

If one of the comynð people of the lande synneth howe ignoraunce, and comypte any of the thynges which the Lorde hath forbydden in hys commaundementes to be done, and so hathe trespassed, whẽ hys synne whpche he hathe synned is come to hys knowledge, he shall bringe for hys offerpnge a she goate wpthoute blemph for hys synne whiche he hath synned, and lay hys hande vpon the heade of the synne offerpnge, and seip it in the place of burnt offerpnges. * And the p̄yeste shall take of the bloude wpth hys spnger, and put it vppon the hoznes of the burnt offerpnge aulter, and poure al the bloude vpon the bottome of the aulter, and shall take awaye all hys fat as the fat of the peace offerpnges is taken away. And the p̄yest shall burn it vpon the alter for a swete sauour vnto the Lorde

Leuit. cxiij

and the prieste shall make an attonemente for him: and it shall be forgiven him.

¶ If he bringe a lambe. And offer it for a synne offering, he shall bring a female without blemish, and lay his hande vpon the heade of the synne offering, and sla it in the place where the burnt offerings are slain. And the priest shall take of the blood of the synne offering with his finger, and put it vpon the hornes of the burnt offering aulter, and shall poure all the blood thereof vnto the bottome of the aulter. And he shall take awaye all the fatte thereof: as the fatte of the sheepe of the peace offerings were taken awaye. And the priest shall burne it vpon the aulter of the Lords sacrifice, and the priest shall make an attonemente for his synne, and it shall be forgiven him.

The .v. Chapter.

¶ Of othes. The cleansing of him that toucheth vncleane things. The purgation of an othe of synne done by ignorance.

¶ When the soul hath sinned, and heard the voyce of cursing, and is a witness, whether he hath sene or knowen of it, if he haue not vttered it, he shall beate his synne. Either when a man toucheth any vncleane thyng: whether it be the carion of an vncleane beaste, or of vncleane cattell or vncleane worme, and is not ware of it, he is also vncleane, and hath offended. Either when he toucheth any vncleane

cleanness of man whatsoeuer uncleanness it be, that a man is defiled with) and is not ware of it, and after commeth to the knowledge of it, he is a trespasser.

Either when a soule sweareth, so that he pronounceth wth hys lippes to do euyl, or to do good (whatsoeuer it be) that a manne pronounceth wth an othe) and the thyng he oite of hys mynde, and afterwarde commeth to the knowledge of it, then he hath offended in one of these. When when he hath sinned in one of these thynges, hee shall confesse that wherein he hath sinned: and shall buyng hys trespass offering vnto the Lord for hys sinne which he hath sinned. A female from the flocke: whether it bee a lambe, or a shee goate, for a synne offering. And the priest shall make an attonement for hym for hys synne. But if he be not hable to buyng a sheepe, then let hym buyng for hys trespass whiche he hath sinned, two turtle Doves, or two pounge pigeons to the Lord, one for a synne offering, and an other for a burnt offering. And he shall buyng them vnto a priest, whiche shall offer the synne offering first and wyng the necke a soulder of it, but plucke it not cleane of. And let him sprinkle of the bloude of the synne offering vpon the spde of the aulter, and lett the rest of the bloude bleede vpon the bottome of the altare, and then it is a syn offering. And let him offer the second for a burnt offering

Leut. xxi. 6
Luk. 11. 4

as the maner is: and so shal the priest make an attonement for him for the sinne whiche he hath sinned, and it shal be forgiven him.

And yet if he be not able to buyge two turtle Doves or two yonge pygeons, then lette hym buyge hys Offerynge for hys sinne: * the fenthy parte of an Ephah of fine flour for a synne Offerynge, but put none Oyle thereto, neither putte anye frankensense thereon, for it is a synne offerynge. And lette hym buyge it to the prieste, and the prieste shal take bys handefull of it, and burne it vppon the aulter for a renebraunce, to be a sacrifice for the Lord: it hathe a synne offerynge. And let the priest make an attonement for him for his sinne (what soeuer of these he hath sinned) and it shal be forgiven. And freinaunt shal be the priestes: as it is in the meate offerynge.

D And the Lorde communed with Moyses saying: Whē a soul trespasseth and cannett thow ignozaunce in any of þ holp thinge of the lord, he shal bring for his trespass vnto the Lord a Ramme without blemish out of the flocke valued at two sicles: after the sicle of the sanctuarie, for a trespass Offerynge. And he shal make amendes for the harme that he hath done in the holie thinge and putte the fyfte parte more to, and giue it vnto the priest. And the priest shal make an attonement for hym wpth the Ramme of the trespass offerynge, and it shal be forgiven him.

Whē

When a soule sinne'eth and committeth
 aape of these thynge whypche are forbyd-
 den to be done by the commaundeinentes
 of the Lorde, though he wylte it not, he
 hath yet offended and is in synne, and shal
 brynge a ransome wpythoute blemyshe oute
 of the flocke that is esteemed to bee worthe
 a spacie offeringe, vnto the prieste. And
 the prieste shall make an attonement for
 hym for the ignoraunce whpche he dyd, and
 was not ware, and it shal be forgiven him:
 This is a trespyce offeringe, for he trespa-
 ced agaynst the Lorde.

The vi. Chapter.

The offeringe for synnes whypche are don
 willingly. The law of burnt offerings. The
 fire must abide euermore vpon the alter. The
 offeringe of Aaron and his sonnes.

And the Lorde commaunded Moyses
 sayinge: When a soule synneth, and
 trespaseth agaynst the Lorde, and
 denyed vnto hys neyghboure that whypche
 was taken hym to kepe, or that was putte
 vnder hys hande, or that whypche he hath
 violently taken awaye, or that whypche he
 disceined his neyghboure, or with subtilty,
 hath found that which was lost & denyet hit,
 and sweareth falsly in whatsoeuer thynge it
 be that a man dothe, and synneth therein.

When when he hath synned or trespa-
 ced, he shall restore agayne that he toke vi-
 olently awaye, or the wronge whpche he did
 wpythat whypche was deliuered him to kepe

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Restituciō
muste be
made vnto
our neigh-
bour by sa-
tisfaction
and vnto
god by re-
pentance.

of the looste thyng whiche he founde, or
whatsoever it be aboute whiche he hath
sworne falselye, he shall restore it agayne
in the hole summe, and adde the fiftte parte
more thereto, and geue it vnto hym to whō
it pertayneth, the same daye that he offer-
eth for hys trespass, and shall bypge for
hys trespass offerpge vnto the Lorde a
ramme without blemyshe oute of the flock
that is esteemed worthe a trespass. Offer-
pge vnto the priest: And the priest shall
make an attonemente for hym before the
Lord, and it shalbe forgiven him, in what-
soever thyng it be that a manne doth and
trespaceth therein.

And the Lorde spake vnto Moses say-
inge: Commaunde Aaron and hys sonnes,
sayinge: this is the lawe of the burnt offer-
pge. The burnt offerpge shal be vppon
the harthe of the aulter all nyght vnto the
mornpge, and the fyre of the aulter shall
burne therein. And the prieste shall putte on
hys linnen Albe, and hys linnen breeches
vpon hys fleshe, and take awaye the ashes
whiche the fyre of the burnt sacrifice in the
aulter hath made, and putte them besyde
the aulter, and then putte of hys rayment,
and put on other, and carpe the ashes with
oute the hoste vnto a cleane place.

The fire that is vpon the aulter shall burne
therein, and not go out. And the priest shall
put wood on the fyre euery mornpge, and
put the burnt sacrifice vpon it, and he shall
burne

burne there on the fatte of the peaceoffe- Looke in
Gen. xlii. b.
rynges. The fyre shall euer burne vpon the
autler and neuer go oute.

This is the law of the meate offerpnge:
Aarons Sonnes shall bypunge it before the
Lord, vnto the alter: and one of them shall
take hys handfull of the flour of the meate
offerpnge and of the oyle wth al the fra-
mentence which is thereon, and shall burne
it for a remembraunce vpon the autler, too
be a sweete sauoure of the memoypall of it
vnto the Lord. And the reste thereof, Aa-
ron and hys sonnes shall eate vnleuened,
it shall be eaten in the holpe place: euen in
the court of the tabernacle of witnes thei
shall ease it. Theþ parte whiche I haue ge-
uen them of my sacrifice shall not be bakem
with leuen, for it is mooste holpe, as is the
spynne offerpng, and trespase offerpng. All
the males amonge the chyldrene of Aaron
shall rate of it, and it shall be a duty for euer
vnto your generations of the sacrifices of
the Lord neþther shall any man touche it,
but he that is halowed.

And the Lord spake vnto Moses, say- That is ap-
pointed to
minister.
inge: this is the offerpnge of Aaron and of
hys sonnes whiche he shall offer vnto the
Lord in the daye when they are anointed,
the tenth parte of an Ephah of flour: whp
che is a dayly meate offerpng perpetual-
lye: halfe in the mornynge and halfe at
nyphte, and in the sypinge panne it shall be
made with oyle. And when it is syed, thou
X.iii. shalt

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Thalt bryng it in as abaken meatoffering minsed smal, and thalt offer it for a sweete savour vnto the lord. And that priest of his sonnes that is annointed in his stead shall offer it, and it shall be the Lordes duty foreuer, and it shall be burnt altogether for all the meatofferings of þe priests shall be burnt altogether, and shall not be eaten.

And the Lord talked with Moses, saying: speake vnto Aaron and vnto his sons and sape. This is the Lawe of the synneofferynge. In the place where the burnt-offerynge is kylled, shall the sinneoffering be killed also before the Lord, for it is most holy. The prieste that offereth it, shall eat it in the holpe place: euen in the court of the tabernacle of wytnesse. No man shall touche the fleshe thereof saue he that is halowed. And if anye raimente be sprynckled therewith, it shall be washed in the holpe place. *and the earthen pottle that it is sodden in, shall be broken, If it be sodden in brasse, then the pottle shall bee scouted and rynsed in water. All the males amonge the priestes shall eat thereof, for it is most holy. Not wythstandyng no sinneofferyng that hath the hys blood broughte into the tabernacle of wytnesse to reconcele wyth in the holpe place, shall be eaten, but shall be burnt in the fyre.

The vii. Chapter.

Trespase offerynges. Synneofferynges and peateofferynges, The fatte and the blouds map

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may not be eaten.

This is the lawe of the* trespass offering whpche is mooste holpe. In the place where the burnt offering is killed, the trespass offering shall bee killed also, and hys bloud shall be sprinkled round aboute vpon the altar. And al the fat that couered the inwardes and the two kidneys wpth the fatte that lieth on them, and vpon the Lopnes, and the kail on the puer shall be taken awaye with the kidneis: and the prieste shall burne them vpon the altar, to be an offering vnto the Lord: this is a trespass offering.

A
* Trespass offering is that whiche was made for the peoples trespasses & synnes as well as against god, as & neighbour.

All the males amonge the priestes shall eat thereof in the holy place, for it is most holpe. As the synne offering is, so is the trespass offering, one lawe serueth for bothe. And it shall be the priestes that receiue the same. And the priest that offered a mannes burnt offering shall haue the skynne of the burnt offering whiche he hath offered. And all the meate offerings that are baken in the oven, and all that is dressed vpon the gridiron and in the frying pan, shall be the priestes that offereth them. And all the meate offerings that are mingled wth oil or wyne, shall pertain vnto al the sons of Aaron, & one shall haue as much as another.

This is the lawe of the peace offerings whpche shall be offered vnto the Lord. If he offer to geue thanks, he shall bring vnto hys thank offering, sweet cakes mingled

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led wpth oyle and sweete wafers annopn-
fed with oyle, and cakes mingled wpth oyle
of spne flower scped, and he shall bring hys
offering vpon cakes made of leuend bread
vnto the thankeoffryng of his peaceoffring
and of them all, he shall offer one to be an
heauē Offerpnge vnto the Lorde, and it
shall bee the priestes that sprynckleth the
bloude of the peaceoffryngs. And the fleshe
of the thankeoffryng of hys peace offe-
rynges shall be eaten the same daye that it
is offered, and there shall none of it be laid
vp vnto the morpnye,

That is a
spēt accusto-
med to be
offered to
god be some
outward ce-
remonie.

If it be a *vowe of a strewple offeringe
that he bypnyeth, that same day that he of-
fereth it, it shall be eaten, that remaigneth
maye be eaten on the morowe, but as much
of the offered fleshe as remaigneth vnto the
thyrde daye, shall be burnte wpth fyre. For
if anye of the fleshe of the peaceoffrynges
be eaten in the thyrde day, the shall he p offe-
red it obtēin no fauour, neither shall it be re-
bened vnto him, but shall be an abhominā-
cyon, and the soul that eteth of it, shall beate
the spenne thereof.

The fleshe that toucheth anye vncleane
thyng, shall not be eaten, but burnt with
fyre: and all that be cleane in their fleshe, may
eate fleshe. If anye soule ente of the fleshe
of the pyceoffrynges that pertaine vnto
to the Lorde, and hys vncleaneſſe yett vp-
on hym, the same soule shall bearyſhe oute
of hys people. And reouer if a soul toucheth
anye

Ceremonies Leuiticus

anye vnclene thinge, whether it be the vnclennes of man, oz if anpe vnclene beaste, oz any abhompnaepon that is vnclene and then eate of the fleshy of the peace offerings which pertain vnto the Lorde, that soule shal perishe from his people.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israell, and saye: ye shall eate no maner fatte of Oxen, Shepe, oz gootes: yet the fatte of the beaste that dyeth alone, and the fat of that whiche is toorne, wpth wyld beaſts, may be occupped in all manner vſes: but ye shal in no wyse eate of it. For whosoever eateth the fatte of the beaſt of which men bringe an offering vnto the Lord, that soule shal perishe from his people.

Moreouer ye shall eate no manner of blood wherſoeuer ye dwelle, whether it be of foule oz of beaſt. What ſoeuer ſoule it be that eateth anye maner bloude, shall perishe from his people.

And the Lord talked wpth Moses, sayinge: speake vnto the chyldren of Israell, and saye: He that offereth his peace offerings vnto the Lorde, shall bringe his gyfte vnto the Lorde of his peace offering: his owne handes shall bringe the offering of the Lorde: enen the ſifte vpon the brest he shall bringe wpth the beſt, to waue it a waue offering before the Lorde. And the priest shal burne the fatte vpon the auter,
and

D
Lca. 17. 12.

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and the brest shalbe Aarons and hys sons. And the ryght shoulder they shal geue vnto the priest, to be an heue offering, of the peace offerings. And the same that offereth the bloude of the peace offerings, & the fat among the sonnes of Aaron, shall haue the ryght shulder vnto hys part, for þe wauebrest & þe heue shulder. I haue take of þe chyldre of Israel, euē of their peace offerings, & haue geue it vnto Aaron the priest and vnto his sonnes: to be a due for euer of the chyldren of Israel.

¶ This is the annointyng of Aaron, and of the sacrifyces of the Lorde, in the daye when they were offered to the priestes vnto the Lorde, whiche the Lorde commanded to be geuen them in the daye when he annointed them, of the chyldren of Israel, and to be a due for euer among the generacions. ¶ This is the lawe of burnt offerings, of meate offerings, of sinne offerings, of trespass offerings, of ful offerings of peace offerings, whiche the Lorde commaunded Moses in the mount Synai, in the day when he commaunded the chyldren of Israel to offer the offerings vnto the Lorde in the wylernes of Synai.

The .viii. Chapter.

¶ The annointyng and consecracion of Aaron and hys sonnes.

AND the Lorde spake vnto Moses, sayinge: take Aaron and hys sonnes wpth them, and the vestures and the annoin

annoyntynge oyle and an Ore for a synne-
offerynge, and two rammes, and a basket
of swete breade: and gather all the commē
tye together vnto the doze of the taberna-
cle of wptnesse. And Moyses dydde as the
Lorde commaunded him, and the people ga-
thered them selues together, vnto the doze
of the tabernacle of wptnesse. And Moyses
sayd vnto the people: this is the thing whi-
che the Lorde commaunded to do.

And Moyses broughte Aaron and hys
sonnes and washed them wpth water, and
putte vpon hym the albe, and gyrded hym
wth a gyrdell, and put vpon hym the tu-
nicle, and put the Ephod thereon, and gir-
ded hym wpth the broided Gyrdle of the
Ephod, and bounde it vnto hym therewith.
And he put the brestlappe thereon, and put
in the brestlap Trim and thumpe. And he
put the miter vpon hys head, and put it vp-
on the myter, even vpon the forefront of it
the golden plate of the holy crown, as the
Lorde commaunded Moyses.

And Moyses toke the annoyntynge oyle, &
anoynted the habytacion and all that
was therein, and Sanctified thepm, and
sprynkled thereof vpon the aultrate seven
tymes, and anoynted the aulter and al his
vessels, and the lauer wpth the fote, to san-
tifie them. And he poured of the annoynt-
ynge oyle vpon Aarons head, and anoin-
ted him to sanctify him. And he brought A-
arons sonnes, and put albes vpon the, and
nettes

sprinkled them wpth sprinkles, and putte boar-
nettes vppon theyr heades: as the Lorde
commaunded Moyses.

And the spenneofferynge was broughte.
And Aaron and his sonnes put their hands
vpon the heade of the Oxe of the spenneof-
ferynge. And when it was slayne. Moyses
toke of the bloud, and put it vpon the hor-
nes of the aulter roundabout wpth his fin-
ger, and purifed it, and poured the bloude
vppon the bottome of the aulter, and san-
ctified it, and reconcyled it. And he toke al
the fatte that was vpon the inwards, and
þat hal that was on þe liuer, & the two kidnes
wylh their fat, and burned it vpon the alter.
But the Oxe, the hyde, hyr flethe and hyr
donge, he burnt wpth fire wpythoute the
hoost, as the Lorde commaunded Moyses.

And he brought the ramme of the burnt
offeryng, and Aaron and his sonnes putte
theyr handes vpon the heade of the ramme,
and it was kylled. And Moyses sprynkled
the bloude vpon the aulter rounde aboute
and cutte the ramme in peces, and burnt
the heade, the peces and the fatte, and wa-
shed the inwards and the legges in water
and burnt the ramme euery whit vpon the
alter. That was a burnt sacrifice of a sweet
sauoure, and an offering vnto the lorde, as
the Lorde commaunded Moyses.

And he brought the other ram that was
the ful offerynge, and Aaron and hyr sons
putte theyr handes vpon the heade of the
Ramme;

Ramme: and when it was slayne, Moyses
toke of the bloude of it, and putte it vpon
the tpype of Aarons rpyghte eare, and
vpon the thombe of hys rpyght hand, and
vpon the grete toe of hys rpyghte foote.

Then were Aarons scns brought: and Moyses
putte of the bloude on the toppe of the
rpyghte eare of them, and vpon the thombs
of thei rpyghte hands, and vpon the grete
toes of thei rpyghte feete, and sprynckled
the bloude vpon the auter roundeabout. E

And he toke the fatte and the rompe,
and all the fat that was vpon the inwar-
des, and the kalle of the luer, and the two
kidneys wth their fatte, and thei rpyghte
shulder. And out of the baskette of sweete
breaðe that was before the Lorde, he toke
one sweete cake of opled breaðe and one wa-
fer, and putte them on the fatte, and vpon
þ right shulder: a put altogether vpon Aarons
hands, and vpon his Sönes hãds and wa-
ued it a waueoffinge before the Lord.

And then Moyses toke them from thei
hands agayn, and burnt them vpon the al-
ter, even vpon the burnt offring: These are
the ful offerings of a swete sauoure, and a
sacrifice vnto the Lord. And Moyses toke þ
brest, and waued it a waueoffrynge before
the Lord: of the Ramme of the full offe-
rings: and it was Moyses part as the Lord
commanded Moyses. F

And Moyses toke of the annointing oyle,
and of the bloude whiche was vpon the al-
ter

ter and sprayckled it vpon Aaron, and vpon
his vestimentes, and vpon his sons and on
theyr vestimentes: with hyrn, & sanctified
Aaron and hys vestures, & his sones & hys
sonnes vestures also. When Moses saide
vnto Aaron and hys sonnes: boyl the flesh
in the doore of the tabernacle of wptnesse,
Exo. xxix. 24 and there* eate it wpth the breade that is
in the baskette of full offerpings, as the
Lorde commaunded, sayinge: Aaron and
his sonnes shall eate it: and that whiche
remayneth of the fleshe and of the breade,
burne it wpth fyre.

And se ye departe not from the doore of
the Tabernacle of wptnesse seuen dayes
longe, tll the dayes of your ful offerpings
be at an ende. For seuen dayes must your
handes be fylled, as they were thys daye,
uen so the Lorde had commanded to do, to
thintent to reconyle you. Se therfore ye a
byde in the doore of the tabernacle of wptnes
day & night seuen daies long: and kepe the
watche of the Lorde that ye dye not, for so
I am commaunded. And Aaron & hys sons
byd al that the Lorde commaunded by the
handes of Moses.

The.iiij. Chapter.

The first offerpings of Aaron, for him self
and for the people. Aaron bleth the people
The glory of the Lorde is shewed, The fyre,
comming from aboue consumeth the sacrifice.

And the eighth daye. Moses called A
aron and hys sonnes: and the elders of
of

of Israel, and sayde to Aaron: take a calfe
for a synne offering, a ramme for a burnt
offering: both wpthoute blemyshe, and
bringe them before the Lorde. And vnto
the chyldren of Israel he spake, sayinge:
take ye an he goate for a synne offering, and
a calfe and a lambe both two of a yere olde
without blemyshe for a burnt sacrifice,
an ox and a ram for a peaceoffering
offer before the Lord, and a meate offe-
ring mingled wth oyle, for to dape the
Lorde: and it shall appeare vnto you.

And they brought that whiche Moyses
commanded vnto the tabernacle of wte-
nesse, and all the people came and stode be-
fore the Lorde. And Moyses sayde: this is
what the Lorde commanded ye should do:
and then the glorie of the Lorde shall ap-
peare vnto you. And Moyses saide vnto Aa-
ron: Go vnto the aulter, and offer thy syn-
offering, and make an attonement for
the people, and reconcile them also, as
the Lord commanded Moyses.

And Aaron went to the alter, and slewe the
calfe that was his synne offering.
And the sones of Aaron brought the bloud
vnto hym, and he dypte his synger in the
bloud, and put it vpon the hornes of the
aulter, and poured the bloud vnto the bot-
tom of the aulter. And the fat and the two
kidneys wth the kalle of the luer of the
synne offering he burnt vpon the aulter
as the Lord commanded Moyses: but the

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A
11
 And he slewe the hynde, he burnt wth sp^{re}
 withoute the hoo^{se}. Afterwarde he slewe
 the burnt offering, and Aarons sonnes
 broughte the bloud vnto him, and he sp^{rink}
 led it rounde aboute vpon the aultare. And
 they brought the burnt offering vnto hym
 in peces, and the heade also, and he burnt
 it vpon the aultare, and d^{yd} washe the in-
 wardes, and the legs, and burnt them also
 vpon the burnt offering in the aultar.

And then he brought the peoples offering
 and toke the gode that was of peoples sin-
 offering, and slewe it, and offered it for a
 syn offering: as he d^{yd} the first. And then
 brought the burnt offering, & offered it as
 the maner was & brought the meat offering
 and filled his hand therof, and burnt it v^{pon}
 on the aultar, beside the burnt sacrifice in
 the morning.

D
12
 Then he slewe the oxe and the ram that
 were the peoples peace offerings, & Aarons
 sonnes broughte the bloud vnto him, and
 he sp^{rink}ckled it vpon the aultar rounde a-
 bout, and toke the fat of the oxe and of the
 ram: the rompe and the fatte that couereth
 the inwardes and the kyddenes and the
 kyll of the lyuer, & put them vpon the bre-
 stes, and burnt it vpon the aultar: but the
 brestes and the ryghte shulders Aaron wa-
 ued before the Lorde, as the Lorde com-
 maunded Moyses. And Aaron lyfte v^{pon} hys
 hand ouer the people and blessed them, and
 came downe fro offering of syn offerings
burnt

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burnt offerings and peace offerings. The
 Moses and Aaron went into the taberna-
 cle of witness, and came out againe and
 blessed the people, and the glory of the Lord
 appeared vnto all the people. And there came
 a fire out from the Lord, and consumed vp
 on the altar, the burnt offering and the fat.
 And all the people saw it, and theyoted, and
 fell on their faces.

The x. Chapter.

¶ Nadab and Abihu are slayne. Israel moue-
 neth for them. The priestes are forbidden wine
 The residue of the sacrifice the priestes ate.

And * Nadab and Abihu the sonnes of * Good fra-
 Aaron toke either of them his cen- tines and
 sor, and put fire therein, and put of a netwithe
 upon, & broughte strange fire before the the worde
 Lord, whiche he commanded the not: and of god.
 that went a fire out from the Lord, and co-
 sumed them, and they dyed before the Lord
 Then Moses said vnto Aaron: this is that
 the Lord spake saying: I wyl be sanctifi- * That is
 ed in them that come nymme, & before all the honours
 people I wyl be glorified. And Aaron held and obeyed.
 up peace. And Moses called Mishael & Eli-
 aphan the sons of Oziel the vncle of Aarō
 and said to them: Go and carpe pout bre-
 thers fro the holy place out of the host. And
 they went to the and carped them in their
 lbes out of the host as Moses bad.

And Moses said vnto Aarō and Eliazar
 and Ithamar his eldest sons, vncouer not
 your head, neither rent your cloths, lest ye

die, and wrath come vpon al the people, le
pour brethren the hole house of Israell be
wepe the burning, whiche the Lorde hath
burnt. But ga pe not out by the doze of th
tabernacle of witnes, lest pe dye: for the a
nonyntynge oyle of the lord is vpon pou.

And they did as Moyses bad.

And the Lord spake vnto Aaron, saying
drynke no wyne ne stronge drinke, neith
thou nor thy sons with the when ye go in
to the tabernacle of witnes, lest ye die. An
let it be a lawe for ever vnto your chylde
after pou, that ye make put dyfference be
twene holy and unholy, betwene vnclean
and cleane, and that ye may teach the chil
dren of Israell al the ordinaunces which th
Lord hath commaunded them by the han
des of Moyses.

And Moyses sayd vnto Aaron, and vnt
Eliazar and Ithamar his sonnes that wi
left. Take the meat offering that remainet
of the sacrifices of the lord: and eat it wth
out leuen besyde the aulter, for it is most
holpe: eate it therfore in the holy place, by
cause it is thy dutie and thy sons dutie o
f the sacrifice of the Lord: for so I am com
maunded. And the wauebreast & heue shoul
der eat in a cleane place: both thou and thy
sons, and thy daughters with the. For it i
thy dutie, and thy sons dutie wth the, &
the peaceofferings of the chyldren of Is
raell. For the heue shoulder, and the waue
breast which they bryng with the sacrifice

the fat, to waue it before the Lorde thal
thyne, and thy sonnes wpth the: and be
thine * for euer, as the Lorde hath com-
manded.

And Moses sought for the goate that was
the spnoffering, and se it was burnt. And
he was angry with Eleazar and Ithamar
the sons of Aaron, whpch were lefte alque,
standing: wherefore haue ye not eat the spn-
offering in the holy place, seping it is moost
holy, and for as much as it is geuen you to
eate the spn of the people, and make agre-
ement for them before the lord? Behold, the
house of it was not brought in within the
holy place, therfore hold ye haue eatē it in
the holy place, as I comaunded. And Aaron
spoke vnto Moses behold, this dai haue thei
sleied their spn offering and thei burnt
the offering before the Lorde, & it is chaunced
after this manner. * If I shulde eat of
the spn offering to day, wold the lord be co-
ntent wpth al? And when Moses heard that
he was contente.

The .xi. Chapter.

Of beastes which be clean and which be vn-
clean.

And the lord spake vnto Moses & A-
aron, saying: speake vnto the childre
of Israel, & say: these are the beastes
which ye shal eate amonge all the beastes
that are on the earth, what soeuer hath hose & deu-
th it into two clauies, and cheweth cud, a-
mong the bestes, & shal ye eat. But these shal

Y.iii. ye

* That is
as longe as
the lawfull
use of such
sacrifice
shal conty-
nue.

W

* The spn-
offering
must be eate
wth glad-
nes, but Aa-
ron could
not out
morne for
hys sonnes.

B

Ceremonies Leviticus

pe not eate of the that chewe cud and haue
The Camel hofes. The Camel, for he cheweth cud, but
 he deuidenth not the hofe into two clawes,
The Conye therefore he is vncleane vnto pou. And the
 cony, for he cheweth the cud, but deuidenth
 not the hofe into two clawes, therefore he
The Hare is vncleane to pou. And the Hare, for he lyke
 wise cheweth the cud, but deuidenth not the
The Swyne hooft into two clawes, he is therefore vn-
 cleane to pou. And the swyne, for though he
 deuibe the hofe into two clawes, yet he
 cheweth not the cud, and therefore is vn-
 cleane to pou. Of their flethe fe ye eate not,
 and their carcafes fe ye touch not, for they
 are vncleane to pou.

B These thal ye eate, of al that are in the wa-
 ters: whosoever haue finnes and scales in
Fishes. the waters, seas & riuers, that thal ye eate.
 And al that haue not fynnes and scales in
 the seas and riuers of al that moue & liue in
 the waters thal ye abhorre. Se ye eate not
 of their flethe, and also that ye abhor the
 carcafes: for all that haue no fynnes nor
Fowles. scales in the waters, thal be abhominatiō
 vnto pou. These are þ fowles which ye thal
 abhor, and which thal not be eaten, for thei
 are abhominacion. The Eagle, the gofawke
 che cormozant the kite, the vultur and al
 his kind, and al kind of rauens, the strich
 the nightcrow, the cockowe, the sparow-
 hauke and al the kinde: & the litle oule, the
 fozcke, the great oule, the backe the pelli-
 eane, the ppe, the heron the iape wpth the
 bynde

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kinde, the lapwng, and the swallow. And
all fowles that ceepe, and go vpon al foure,
shal be an abhominacpon vnto you.

Yet these may pe eate of al the fowles that
moue and goo vpon four fete: euen those þ
haue no knees aboue vpon theyr feete to
leape wpthal vpon the earth: euen those of
the pemapre eate: the Arbe and al his kynde
the Cellaam with al his kynde: the Bargol
and al the kinde, the Bagab & al his kinde.
All other fowles that moue and haue foure
feete, shal be abhominacion vnto you. In
such pe shal be vncleane: whosoener touch þ
carcasse of them, shal be vncleane vnto the
euen, and whosoener beareth the carcasse
of them shal washe his clothes, and so shal
be vncleane vntill euen.

* These are
creeping and
crawling
beasts, which
the the pe-
ple touch
into them
feluce now
do not
knowe.

Among al maner beastes they þ haue hofes
and deuide them not into two clawes, or þ
chew not the cud, shal be vncleane vnto you
& al that toucheth the shal be vncleane. And
al that goeth vpon hāds among all maner
beastes þ go on al foure feete, are vncleane
vnto you: & as many as touch theyr carcasses,
shal be vncleane vntill the euen. And he
that beareth the carcasses of theym, shal
washe his clothes, and be vncleane vntill
the euen, for such are vncleane vnto you.

D

And these are also vncleane to you among
the thinges that ceepe vpon the earth: the
weasel the mouse, the tode and al his kynd
the hedgehog, the lio, the licerte, the snail
and the moule: these are vncleane to you a-

weasels,

Ceremonies Leviticus

mong al that moue: and al that touch them
when they be dead, shal be vnclene vntil the
eue. And what soeuer any of the dead carcas-
ses of them fall vpon, shal be vnclene, what
soeuer vessell of woode it be, or raiment, or
skin, or bag, or what soeuer thing it be that
anye worke is wroughte withall. And they
shal be plunged in the water, & be vncleane
till the euen, & then they shal be cleane again.

Leuit. xl. b.
and .xv.

Al maner of earthen vessell wherinto any
of them falleth is vnclene with al that ther
in is and *pe shal i zeake it. Al maner meat
that is eaten, if any such water come vpon
it, it shal be vncleane. And al maner drynke
that is dronke in al maner such vessels shal
be vncleane. And whether it be oue or ket-
tle it shal be broken. If or ther are vnclene, &
shal be vnclene vnto pou. Howbeit the fel-
tapnes and welles, and poudes of water,
shall be cleane still. But whosoever touch-
eth the carcasses, shal be vnclene.

If the deade carcasse of any such fall vpon a
ny seedbed to sowe, it shall yet be vnclene
it: but if any water be poured vpon the seed
and afterward the deade carcasse of the fall
theron, then it shal be vnclene vnto pou.

If any beast of which pe may eat, dye: he
that toucheth the carcasse shal be vnclene
till the euen. And he that eateth of any such
dead carcasse, shall washe hys clothes, & re-
mayne vncleane till the euen. And he also
that beareth the carcasse of it, shall wash his clo-
thes, and be vnclene till euen.

Al that crauleth vpon the earthe, is ab-
hominacion, & shal not be eaten. And what
sneuer goeth vpon the best, and what soe-
uer goeth vpon foure oz mo fete, among al
that crauleth vpon the earth, of that sepe
eate not: for they are abhominable.

Take not your soules abhominable with
nothyng that crespeth, neither make your
sons uncleane with them: that ye shoulde be
defiled therby. For I am the lord your god,
* be sanctified therefore that ye may be holy,
for I am holy: & defile not your soules wth
anye manner thyng that crespeth vpon the
earth. For I am the lord that brought you
out of the land of Egypt to be your God:
be holy therefore, for I am holy.

*Leu. xix. 2
1. Pet. i. 2

This is the law of beast & foule, & of al ma-
ner thyng that liueth and moueth in
water & of all thyngs that cripe on the earth,
that ye may put difference betwene vncleane
and cleane, and betwene the beasts that are
eaten, and the beastes that are not eaten.

The xii Chapter.

¶ Now howe women shuld be purged after
theyr deliuerance.

And the Lord spake vnto Moyses, and
sayd: speake vnto the chyldren of Is-
raell, and saye when a woman hath
conceiued, and hath borne a man chyld,
she shall be vncleane seuen dayes: euen in
lyke maner as when she is putte a parte in
tyme of her natural disease. And in
eighth day the fleshe of the chyldes foreskyn shall
be

Ceremonies Leviticus

be cut awape. And she shall continue in the bloude of her purifyinge. xxxiii. dayes, she shall touche no halowed thyng, nor come into the sanctuarie, vn tyll the tyme of her purifyinge bee oute. If she beare a mayde chyld, then she shall be vnclene two weekes as when she hath her naturall disease. And she shall continue in the bloude of her purifyinge. lxxvi. dayes.

Luke. II. d

* And when the dayes of her purifyinge are oute: whether it be a son or a daughter, she shall bring a lamb of one yere old for a burnt-offering, and a pong pigge for a turtie doue for a syn offering vnto the doore of the tabernacle of wytnes, vnto the priest: which shall offer the before the Lord, and make an attonement for hir, and so she shall be purged of hir issue of blud. * This is the law for hir that hath borne a child, whether it be male or female. But if she be not hable to bring a shepe, she let hir bring two turtles, or two pong pigges, the one for the burnt offering, & the other for the sin offering. And the priest shall make an attonement for hir, and she shall be cleane.

Leuit. v. b.

Leuit. II. d

The. xiii. Chapter.

The priestes are appointed to iudge who are lepers.

A

And the lord spake vnto Moses, and vnto Aaron, saying: when ther appeareth a rising in a mans flesh, eyther a scab, or a gyltering white: as though the

* Mennes plague of leprosy were in the skinne of hye fleshy, let him be brought vnto Aaron the priest,

or

or unto one of his sonnes the priestes, & let the priest loke on the soze that is in the skin of hye fleshy. If the herre in the soze be turned vnto white, and the soze also seme to be lower then the skin of his fleshe, then it is surely a leprosy, and let the priest loke on hym, and iudge him vncleane.

the same to the soule. § 1
leprosy is in the bodie,

If ther be but a white plecke in the skin of hye fleshy, and seme not to be lower then the other skin, nor the herre thereof is turned vnto white, then let the priest shut hym vp seuen daies. And let the priest loke vpon him the seuenth day, if the soze seme to him to abyde still, & to go no further in the skin, then let the priest shut him vp yet .vii. daies mo. And let the priest loke on him again § seuenth day. When if the soze be waxed blackish, & is not growen abroad in the skinne, let the priest make him cleane, for it is but a scurf. And let him wash his clothes, & then he is cleane: But if the scab grow in the skin after that he is sene of the prieste againe: if the priest se that the scab be growen abroad in the skin, let him make him vncleane, for it is surely a leprosy.

If the plague of leprosy be in a man, let him be brought vnto the priest, & let the priest se him. If the rising appere white in the skin, & haue also made the herre white, and there be rawe fleshe in the soze also, then it is an old leprosy in the skin of his fleshe. And the priest shall iudge him vncleane, and shall not shut him vp, for he is vncleane.

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*** Cleane**
because the
humour is
come out of
the fleshe, &
resteth on
the skynne.

If a leprosy breake out in the skyn, & couer all the skin from the head to the fote ouer al, whatsoeuer the priest loketh, the let the priest loke vpon him. If the leprosy haue couered all his fleshe, let him iudge & disease * cleane, for in as muche as he is altogether whipte, he is cleane. But if there be raw fleshe on hym when he is sene, then he shall be vn cleane. & therefore when the priest seeth the rawe fleshe, lette him iudge hym vn cleane. For in as muche as his fleshe is rawe, he is vn cleane: and it is surely a tru leprosy. But if the raw fleshe depart agayne & change in to white, then let him come to the prieste, & let the priest se him. If the soze be change d vnto whipte, let the priest iudge the disease cleane, and then he is cleane.

C When ther is a byle in the skinne of any mans fleshe, and is healed, and after in the place of the byle there appere a whipte ring, either a shining white, somewhat red dysh, let him be sene of the priest. If when the priest seeth him, it appere lower thē the other skyn, and the hette therof be chaunged vnto whipte, let the priest iudge him vn cleane: for it is a very leprosy, that is broke oute in the place of the Byle. But if when the priest loketh on it, ther be no whit her res therin, neither the scab lower then the other skin, and be somewhat blacke, then the Priest shal shut him a part seven daies. If it sprede abroad in the meane season, the let the priest iudge hym vn cleane: for it is a leprosy

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leprosy. But if the glistering white abide still in one place, and go no further, then it is but the pimple of the skin, and the priest shall iudge him cleane.

¶ When the skin of any mans flesh is burnt with fire that it be raw, and ther appere in the burning a glistering white that is somewhat redde or altogether white, let the priest loke vpon it. If the herre in þ brightnesse be changed to white, & it also appere lower then the other skin, then it is a leprosy that is broken oute of the place of the burning. And the priest shall iudge him vncleane, for it is a leprosy. But if (when the priest loketh on it) he see there is no white herre in the brightnes, & that it is no lower then thother skin, and that it is also blackish then let the priest put him vp seven daies. And if (when the priest loketh on him the seventh daie) it be growen abrode in the skin, let him iudge him vncleane: for it is a leprosy. But if that brightnes abide stille in one place, and go no further in the skin and be blackish, then it is but a rypunge in the place of the burning and the priest shall make him cleane: for it is but the pimple of the burning onely.

¶ When eether man or woman hath a breaking out vpon the head or the beard, let the priest se it. And if it appere lower then the other skin, and there be therein golden herres and thynne, let the priest iudge him vncleane, for it is a breakinge oute of leprosy
vpon

Ceremonies Leviticus

vpon the head or beard. If (when the priest
 loketh on the breakynge out (he se it is no
 lower then thother skynne, and that there
 are blacke herres therein, let hym shut hym
 vp seuen dayes. And let the prieste looke on
 the disease the seuenth day: and if the break
 yng out be gone no further, neyther be a
 ny golde herres therein, neither the scab be
 lower then the other skyn, then let hym be
 shauen, but let him not haue the scab: and
 let the priest shut him vp .vii. daies mo. And
 let the priest loke on the breakynge out the
 .vii. day agayn. If the breakynge out be gone
 no further in the skin, nor moze lower then
 the other skynne, then let the prieste iudge
 hym cleane, and let him wash hys clothes,
 and then he is cleane.

¶ If the breakynge out grow in the skin af
 ter he be once iudged cleane, let the priest se
 him. If it be grown abroad in deede in the
 skyn, let the priest seke no further for any
 golden herres, for he is vnclene. But if he se
 the scab stand stil, and that ther is blak her
 grown vp therein, then the scab is healed,
 and he is cleane: & the priest shal iudge him
 cleane. If there be found in the skinne of
 fleshe of man or woman a glistering white,
 let the priest se it. If there appeare in the
 fleshe a glistynge whipte, somewhat black
 ysh, then it is but frekelles grown vp in
 the skynne: and he is cleane.

If a mans herre fall of hys head, then he
 is headbald & cleane. If his herre fal before

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In his forehead, then he is forehead bauld and cleane. If ther be in the bauldhead, or bauld forehead a redde whete scabbe, then ther is leprosie spronge vp in his bauldheade, or bauld foreheade. And let the priest se it: and if the rising of the soze be reddish whete in hys bauldhead or foreheade after the maner of a leprosie in the skynne of the flesch, the he is a leper, and vncleane: & the priest shall iudge hym vncleane, for þe plague of his head. And the leper in whō the plague is, shall haue his clothes rent, and his head bare: and his mouth mosseld, and shall be called vncleane. And as long as the disease lasteth vpon him, he shall be vncleane, for he is vncleane, & shall therfore dwell alone, and euē without the post that his habytacōn be.

When the plague of leprosie is in a cloth, whether it be linnen or wollen, pea & whe- ¹⁵ **Leprosie in cloth.**
 ther it be in the warpe or wof of the linnē, or of the wollen: ept her in a skyn, or any thyng made of skyn, if the disease be pale or somewhat redde in the clothe or skynne: whether it be in the warpe or wolfe, or any thyng that is made of skyn, then it is a verie leprosie, and muste be shewed vnto the priest. And when the priest seeth the plague, let hym shut it vp seuen daies, & let him loke on the plague the seuenth daie. If it be encreased in the cloth, whether it be in þe warpe or wof, or in a skynne, or in any thing that is made of skyn, the the plague is a creating leprosie, and it is vncleane: and that clothe shall

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That be burnte, eyther warpe oz wolfe, whe ther it be wollen oz lynnene, oz anye thyng that is made of skyn wherein the plage is, for it is a great ynge leprosy, and shall be burnt in the fyre.

If the priest se that the plage hath creten no further in the cloth: eyther in the warpe oz wolfe, oz in what soeuer thing of skinne it be, then let the pryest command theim to wash the thyng wherein the plage is, and let him shut it vp seven dayes and mo. And let þe priest loke on it agayne after that the plage is washed. If þe plage haue not chaunged his syghion, though it be spred no further abroad, it is yet vncleane. And se ye burn it in the fyre, for it is fret inward: whether in part oz in all. But if the pryest se it some what blackish after it is washed, lett e him rent it out of the cloth, oz out of the skyn, oz out of the warpe oz wolfe.

And if appere any more in the clothe eyther in the warpe, oz in the wolfe, oz in any thing made of skynne, then it is a waxing plage. And se ye burne that with fire wher in the plage is. Moreover the clothe eyther warp oz wolf, oz what soeuer thing of skin it be which þe hast washed, & the plage be departed fro it, shall be washed ones agayne: & thē it is cleane. This is the law for the plage of leprosy in a cloth, whether it be wollen oz lynnene: eyther whether it be in the warp oz wolfe, oz in anye thyng made of skyns to ridge it cleane oz vncleane.

The

The. xiii. Chapter.

The cleansing of the leper, and of the house
that he is in.

AND the lord spake vnto Moses, say-
ing: This is the law for a leper when
he shall be cleansed. He shall be brought
vnto the priest, and the priest shall go forth
without the hedge and loke vpon hym. If
the plague of leprosy be healed in the leper,
then shall the priest commaund that there be
brought for hym that shall be cleansed two li-
uing brydes that are cleane, and cedar wood,
and a peece of purple clothe & sscope. And the
priest shall commaunde that one of the brydes
be kyled in an earthen vessel with renning
water. And the priest shall take the lyuynge
bryde, and the cedar wood, & the purple, and
the sscope, & shall dype them and the lyuynge
bryde in the bloude of the slayne bryde, & in
the rennyng water and sprayckle it vpon
hym that must be cleansed of hys leprosy se-
uen times, and cleanse him, and shall let the
lyuynge bryde go fre into the feldes.

And he that is cleansed shall wash his clo-
thes and haue of al hys herre, & wash hym
self in water, and then he is cleane. And after
that he shall come into the host, but shall ta-
re without his tent seven daies. When the
seuenth day is come, he shall haue of al hys
herre, both vpon hys head, and hys beard, &
on hys browes: and euen all the herre that
is on him, shall be shauen of: And he shall
waxe hys clothes and hys fleshe in water,

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and then he shal be cleane.

And when the eyght day is come let him take two lammes wpythout blemph, and a ye welambe of a yere old wpythout blemph and thre tenth deales of fine floure, for a

9...
* Logge is meat offering in pngled wpyth oyle, and a *
a measure logge of ople. Then let the priest p maketh
containinge bynt cleane, bring the mā that is made cleane
flee logge, with those thynges before the Lorde vnto
in greke cal the doore of the tabernacle of witnes. And
led scitari let the pyest take one of the lambes, & offer
us, aboute hym for a trespass offering, and the logge
a pynt. of ople: and maue them before the Lorde.

And then let them sle the lamb in the place where the spntioffering and the burnt offering were slaine: euē in the holy place. For as the spnoffering is, even so is the trespass offering of the priestes, for it is most holy.

10 Then let the priest take of the bloud of the trespass offeringe, & put it vpon the tip of the ryght eare of him that is clesed, & vpon the thomb of his right hand, and vpon the great toe of his ryght fote. The let p priest take of the logge of ople, and poure it into the palme of his left hād, and dip his right finger in the oyle that is in the palme of his left hand, & let him sprinkle it with his spnger scuen times before the lord. And of the rest of the ople that is in his hand, shal the priest put vpon the tip of the right eare of him that is clesed & vpon the thomb of his ryght hand, and vpon the great toe of his ryght fote: even vpon the bloud of the
trespace.

trespaceoffrynge. And the rest of the oyle þ
in the priestes hand, he shall poure vpon
the head of him that is cleansed: and so shall
the priest make an attonement for him be-
fore the Lord.

Then let the priest offer the syne offering, &
make an attonement for him that is cleſed
of his vncleynesse. And then let the burnt
offring be aaine, and let the priest put both
the burnt offering and the meat offering vpon
the alter: and make an attonement for hym
and then he shall be cleane. If he be poore and
cannot get so much, then let him bying one
lamb for trespaceoffrynge to waue it, and
to make an attonement for him, & a tenth
eale of fine flour mingled with oyle for a
meat offering, and a logge of oyle, and two
turtle doves or two young pigeons which he
shall be able to get, and let thotie be a syn offering,
and thother a burnt offering. And let the hymn
minge them the eynghthe dape for hys clea-
ning vnto the priest to the doore of the taber-
nacle of wytnesse before the Lord.

And let the priest take the lamb that is þ **D**
trespaceoffrynge and the logge of the oyle,
and waue them before the Lord. And when
the lambe of the trespaceoffryng is kylled
the priest shall take of the bloud of the tres-
paceoffryng, and put it vpon the tpp of his
eyghthe eare that is cleansed, and vpon the
hombe of his right hand, vpon the greafe
be of hys righte fote. And the priest shall
poure of the oyle into his right hand, & shall

Ceremonies Leviticus.

Spinkle with his sponger of the oyl that is in his left hand seven times befoze the lord

And the priest shal put on the oyl that is in hys hande (vpon the tip of the right eare of him that is clenfed, and vpon the thomb of his right hand, and vpo the greate toe of his right foote: euen in the place where the blond of the trespass offering was put: And the reste of the oyle that is in his hande, he shal poure vpo the head of him that is clenfed: to make an attoneiment for him befoze the lord. And he shall offer one of the turtle doves, or of the ponge pyggyons, such as he can get: the one for a syn offering, and the other for a burnt offering vpon the altar. And so shal the priest make an attoneimente for him that is clenfed befoze the lord. This is the law of him that hath the plage of leprosy, whose hand is not able to get that be-
 longeth to hys clenfing.

And the lord spake vnto Moyses & Aaron saying, whē ye become vnto the land of Canaā, whych I gyue you to possesse: if I put the plage of leprosy in the house of the lād of your possesid, let him sheweth the house go & tell the priest, sayinge: me thynke that ther is as if wer a leprosy in þ house. And the priest shal commaund them to rydde al thynge forth of the house, befoze the priest enter to see the plage: that he make not al that is in the house vncleane, and then the priest shal go in, and se the house.

If the priest se that the plage is in þ wal-
 le.


By lepro-
 sy is vnder-
 stand corrup-
 tion, infec-
 tion, rust,
 and
 such lyke.

of the house, and that there be holowe
streakes pale or red, which seme to be lower
then the other partes of the wal, then let the
priest go out at the house doores, and shutte
up the house for .vii. dayes. And let þe prieste
come again the seuenth day and se it, if the
plage be increased in the wales of þe house, ¶
let the prieste command them to take away
the stones in which the plage is, and let the
cast them in a foule place wþhoute the cy-
ty, & scrape the house wþhin roundabout;
and poure out the dust without the cty in
a foule place. And let them take other sto-
nes, and put them in the places of these sto-
nes, and other moister, & plaster the house
wþh. If now the plage come agayne, and
bryke out in the house, after that thei haue
taken awaye the stoones, and scraped the
house, and after that the house is plastered
newe, let the prieste come and se it. And if
when he percepue that the plage hath eaten
furth in the house, it is a fretynge leprosy
that is in the house, & it is vncleane. Then
he þe shall bryeke doune the house: both sto-
nes, timbre, and al the moister of the house,
and carpe it forth of the cty vnto a foule
place. Moreover he that goeth into the
house all the while it is shut vp, shall be vn-
cleane tþll nyghte. And he that slepeth in
the house, shall wash his cloths, and be also
uncleane in the house, shall wash his clothes
But if the prieste come and see that the
plage hath spred no further in the house at

Ceremonies Leuiticus

Let it is new plaſtered, then let hym make it cleane, for the plage is heled. And lette hym take to cleane the house wpth: two birdes cedar wood, purple cloth: and yſope. And let him kpl one of the byrdes in an earthen beſſell wpth runnyng water: and take the cedar wood, the yſope, the purple, and the lyuynge byrd, and dyppe them in the blou of the ſayne byrd, and in the runnyng water, and ſprynckle vpon the house ſeuenty times, and cleane the house wpth the blout of the byrde, and wpth the runnyng water and wpth the lyuynge byrde, and wpth the cedar wood, and the yſope, and the purple cloth, And he ſhall let the lyuynge byrd forth of the towne into the wild felde, as to make an attonement for the house, as it ſhall be cleane. This is the law for all manner plage of leproſy and breking out, as of the leproſie of cloth and house, and of ſinges, ſcabbes, and glyſterynge whyle, teache when a thing is vncleane or cleane. This is the law of leproſy.

The .xv. Chapter.

 The maner of purgyng the vncleaneſſe be of men and women.

AND the Lord ſpake vnto Moſes and Aaron, ſaying: Speake vnto the chylde of Iſrael, ſay vnto them: euery man that hath a runnyng pſue in hye fleſh is vncleane by reaſon of his pſue. And he ſhall be known when he is vncleane by his fleſh run, or if his fleſhe congele

Ceremonies Leviticus.

The reason of hys pſſue, then he is vncleane. Euerie couche wheron he lyeth, and euerie thyng wheron he ſytteth, ſhall be vncleane. He that toucheth hys couche, ſhall waſhe his cloths, and bath hym ſelfe wpth water, and be vncleane tyll the euen.

He that ſytteth on that wheron he ſate, ſhall waſhe hys clothes, and bath him ſelfe wpth water, & be vncleane vntyl the euenyng. And he that toucheth his fleſhe, ſhall waſh hys clothes, and bath him ſelfe in water, and be vncleane vnto the euen. If any ſuch ſpott vpon him that is cleane, he muſte waſh his clothes, and bath him ſelfe in water, and be vncleane vntil euen.

And whatſoever ſadell that he rideth vpon ſhall be vncleane. And whoſoever toucheth any thyng that was vnder him, ſhall be vncleane vnto the euen. And he ſhall beate any ſuch thynges. ſhall waſhe his clothes, and bath hym ſelfe in water, and be vncleane vnto the euen: & whatſoever he toucheth (if he haue not ſpott) ſhall waſh hys handes in water, muſt waſhe hys clothes, and bath hym ſelfe in water, and be vncleane vnto the euenyng. And if he touch a veſſell of earthe, it ſhall be broken: and all veſſels of woode, ſhall be aſpersion in water.

When he that hath a pſſue is cleaues of his pſſue, let him numbre ſeuē daies after he is cleane, and waſhe his clothes, & bath hys fleſhe in runninge water, and then he is cleane. And the eighth daie let him take

¶ What Aaron muste doo if he entre into the holy place. The cleansing of the sanctuary of holy place. Of the feast of cleansing. Aaron confesseth the synnes of the chyldren of Israel ouer the liue goe and putteth them vpon his heade.

¶ And the Lord spake vnto Moses. **¶** After the death of the two sons of Aaron, when they had offered before the Lord and dyed: And he sayde vnto Moses: **¶** Speake vnto Aaron thy brother, that he go not at al tymes into the holy place, that is within the vyle that hangeth before the mercy seat, which is vpon the arke that he dyenot. For I wyll appeare in a cloude vpon the mercy seate.

But on this maner shal Aaron go into the holy place with a bullock for a synoffring and a ram for a burnt offring. And he shal put the holy linnen albe vpon him, and shal haue a linen breche vpon his fleshe, and shal gird hym wth the linnen gyrdel, and put the linnen mitre vpon his head. For they are holy raymentes. And he shal wash his fleshe with water, and put them on. And he shal take of the multitude of the chyldren of Israel two liue goates for a synoffring, and a ram for a burnt offring.

¶ And Aaron shal offer the bullocke for his synoffring, & make an attonement for himselfe and for his house. And he shal take the two goates, and presente them before the Lord in the

Ceremonies Lewitiens

the doze of the tabernacle of wptnesse. And Aaron shal caste lots ouer the two goates: one lot for the Lord, & an other for a scapegoate. And Aaron shal bypunge the goate vpon which the Lords lot fel, and offer him for a spnoffring. But the goate on whych the lot fell too escape, he shall let alque before the Lord to reconple wpth, and to let hym go free into the wplderneise. And Aaron shall bypunge the bullocke of hys spnoffring, and make attonement for him selfe and for his housholde and kyll hym.

And then he shall take a censer ful of burning coles out of the altare that is before the Lord, & his hauful of swete incense beaten smal and hving them within the vagle, and put the incense vpon the fyre before the Lord: that the cloude of the incense maye couer the mercy seat, that is vpon the wptnes that he ope not. * And he shall take of the bloud of the bullock, & spynkle it with hys spnger before the mercy seat eastward: euen seuen tymes.

Heb. xi. 2.
and. x. 2.

Then shal he kyll the goate that is the peoples spnoffring, & bypunge his bloud wpthin the vagle, & do wpth his bloude as he dyd with the bloud of the bullock, and let hym spynkle it toward the mercy seat, and before the mercy seat, and reconple the holy place from the vncleennesse of the chyldren of Israel, and from theyr trespasses and al theyr spno. And so let him do also vnto the tabernacle of wptnes that dwelleth wpth them,

Ceremonies Leviticus

them, even among the yncleanneses.

Leu. 1. 6

D

And ther shalbe no person in the tabernacle of witness, when he goeth in to make an attonemēt in the holy place, til he come forth agayn. And he shal make an attonemēt for him selfe & his household, and al the multitude of Israel: Then he shal go forth vnto the aultare that standeth before the Lorde, and cense it, and shal take of the bloude of y bullock, and the gote, and put it on the hornes of the aultar roundabout, and spraynkle of the bloud vpon it with his finger seven times, and cense it, & halowe it from the yncleannesse of the chyldren of Israel.

And when he hath censed the holy place & the tabernacle of witness and the altar, let him bring the lpye gote, and let Aaron put both hys handes vpon the head of the lpye gote, and confes ouer hym al the mysdoes of the chyldren of Israel, & their trespasses and al their sins: and let him put the vpon the head of the gote, and send him away by the handes of one that is acquainted in the wyldernesse. And the gote shal beare vpon him al their mysdoes into the wyldernesse, and he shal let the gote goo fre in the wyldernesse.

E

And let Aar go into the Tabernacle of witness, and put of the linen clothes which he put on when he went into the holy place, and leaue them there. And let him wash hys self wpyth water in the holy place, and put on

Ceremonies Leviticus

on his owne raiment, and then come out & offer his burnt offering & the burnt offering of the people, and praye for him selfe & the people, and the fat of the sinne offering let him burne vpon the alter. And let him that carried forth the scape goate, wash his cloths and bath his flesh in water, and then come into the host agayne.

And the bullocke of the spnoffering and the scape goate of the spneffering (whose blood was brought in to make an attonement in the holy place) let one carpe forth wpythout the host and burne wpyth fyre: both the pye skynnes, the flesh and their donge. And let him that burneth them, wash his clothes and bath his flesh in water, and so come into the host agayne. And this shalbe an ordinance for ever vnto you. And euē in the tenth day of the seventh moneth, ye shal hysble your soules and shal do no worke at al: whether it be one of your selues or a straunger that sojourneth among you, for that day shal an attonement be made for you to cleanse you from all your synnes before the Lorde, and ye shal be cleane. It shal be a Sabbath of rest vnto you, and ye shal humble your soules, and it shal be an ordinaunce for ever. And the priest that is anoynted and whose hand was filled to minister in his fathers steede, shal make the attonement and shal put on the holy linnen clothes and holy vestmentes and shal repourge the holy sanctuary and the tabernacle of wpytnesse & the
aultee

Ceremonies Leviticus

altier, and shal make attonement also for the priestes and al the people of þ cōgregacion. And thys shalbe an everlastynge ordynauce vnto pou to make attonement for the chyldren of Israel for all theyr synnes ones a yere, & it was done euen as the lord commaunded Moyses.

The xviij. Chapter.

All sacrifice must be brought to the doore of þ tabernacle. No drulls may they not offer. Bloud and all kare is forbydden them.

And the lord talked with Moyses, saying: speake to Aaron and hys sons, and vnto all the chyldren of Israel, and tel them, this is the thing which þ lord charged, saying: what soeuer he be of the house of Israel, þ kyllith an oxe, lambe of goate, in the host or out of the hoste, & byngeth them not vnto the doore of the tabernacle of wytnes, to offer an offering vnto the lord, before the dwelling place of the lord: bloude shal be imputed vnto that man, as though he had shedde bloud, and that man shal perishe from hys people.

Wherfore let the children of Israel bring their offerings, that they offre in the wilderness, vnto the lord: euen vnto the doore of the tabernacle of wytnes, & vnto the priest and offer them for the peaceofferings vnto the Lord. And the priest shal sprinkle the bloude vpon the altier of the Lord in the doore of the tabernacle of wytnes, & burn the fat to be a sweete sauoure vnto the lord.

And

id let them no more offer theyr offerpings
to * devils, after whō they go an hoynng.
id this shalbe an ordinaunce for ever vnto
you, thorowout your generacions.

And thou shalt say vnto them: whatso-
er man it be of the house of Israel, or of
the strangers that sojourne amonge you,
that offereth a burnt offering, or any other
sacrifice: and bypnyeth it not vnto the doore
of the tabernacle of wytnesse to offer vnto
the Lord, the same shall perish from hye peo-
ple. And whatsoeuer man it be of the house
of Israel, or of the strangers that sojourne
among you that eateth any manner of blud
wyl I set my face against that soul that ea-
th blud, & wil destroy him out of his peo-
ple, for the life of the flesh is in the blud, &
I haue giuen it vnto you vpon the alter, to
make an attonmēt for your soules, for blud
doth make an attonement for the soul. And
therefore I said vnto the children of Israel:
no soul of you eat blud, ne any stranger
that sojourneth among you.

Whatsoeuer man it be of the children of
Israel, or of the strangers that sojourne
amonge you: that hunteth and catcheth a
beast or foule that may be eaten, he shall
purre out the blud and couer it with earth,
for the lyfe of all flesh is in the blud, there-
fore I sayd vnto the children of Israel: ye
shall not eat the bloude of any manner of flesh,
for the lyfe of all flesh is in hye bloude, and
who soeuer therfore eateth it, shall perishe.

And

* That is
let no man
offer to any
other, or in
any other
sorte then
scrpyture
teacheth.

Aboue. iii. c

And whatsoeuer soule it be that eateth
which dyed alone or that whiche was torn
with wild beaſts: whether it be one of you
ſelues or ſtranger, he ſhall waſhe hys clo
thes, and bath hym ſelfe in water and ſha
be uncleane vnto the euen, and then is he
cleane. But if he waſh them not, nor waſh
hys ſide, he ſhall beate hys ſpynne.

The xiiii. Chapter.

¶ What degrees of kynred may marre toge
ther and what not.

AND the Lorde talked wpth Moſe:
ſaying: ſpeake vnto the chyldren of
Iſrael, & ſhew them, I am the Lorde
your God. Wherefore after the doings of
the land of Egypt wherein ye dwelt, ſe ye
not: nor after the doings of the land of Ca
naan, whyther I wyl brynge you: neyth
er walke ye in theyr ordynauces: but do
after my iudgementes, and kepe myne ord
ynauces, to walke therein. For I am the
Lorde your God. Be ye therefore myne
ordynauces, and my iudgementes, wher
if a man do, he ſhall lyue thereby: for I am
the Lorde.

Rom. 8.

Gal. iii. 6.

Exch. 23. 6.

Se ye go to none of your nyghett kinne
for to vncouer their ſecretes, for I am the
Lorde. The ſecretes of thy father, and thy
mother, ſe thou vnhylle not: he is thy mi
ſter, therefore ſhalt not thou diſcouer his
ſecretes. The ſecretes of thy fathers wyfe
ſhalt thou not diſcouer, for they are thy
fathers ſecretes. Thou ſhalt not diſcouer

Ceremonies Leviticus

pipuitle of thy spster, the daughter of thy father or of thy mother : whether she bee borne at home or wpythout. Thou shalt not vncover the secrets of thy sonnes daughter, or thy daughters daughter, for that is thy owne priuatie. Thou shalt not vncover the secrets of thy fathers wyues daughter, which he bare to thy father: for she is thy sister: Thou shalt therefore not discover thy secrets. Thou shalt not vncover the secrets of thy fathers sister, for she is thy fathers wote kynswoman. Thou shalt not discover the secrets of thy mothers spster, for she is thy mothers nepte kynswoman.

Thou shalt not vncover the secretes of thy fathers brother: that is, thou shalt not go into his wyfe, for she is thyne awnte. Thou shalt not discover the secrets of thy daughter in lawe, she is thy sonnes wyfe: therefore vncover not his secretes. Thou shalt not vntill the secretes of thy brothers wife, for that is thy brothers pipuyp. Thou shalt not discover the pipuypes of the wife & his daughter also, neyther shalt thou take his sons daughter, or his daughters daughter, to vncover the secretes, they are his nepte kynne, it were therefore wyckednesse. Thou shalt not take a wyfe and his spster thereto, to bere hit that thou wouldest open his secretes as long as he liueth. Thou shalt not go vnto a woman to vncover his priuatie, as long as she is put a part for his vncleannes. Thou shalt not

Leuit. xv. 1

Ceremonies Leviticus

* See de sig
w. first chil
dren.

lie wpth thy neyghbours wyfe, to defile thy selfe with hyr. Thou shalt not geue of thy * seede to offer it vnto Moloch, that thou desyle not the name of thy God, for I am the Lorde.

Thou shalt not lie wpth mankynd as w womankind, for that is abhominacion.

Thou shalt lie wpth no maner of beast, to defile thy self therewith, neyther shall anye woman stande before a beaste to lye dowu therto, for that is abhominacpon.

D Desyle not pour selues in anye of these thynge, for with al these thinges are these naciōs defiled which I cast out before you, and the land is defiled, and I wil viset the wyckednes thereof vpon it, and the lande shall spewe out her inhabyters. * Keepe ye therfore mine ordynances and iudgments, and se ye do none of these abhominacions, neither any of you, nor any straunger that soiourneth among you (for all these abhominacions haue the men of the lande done which were there before you, and the land is defiled) lest the land spewe pou out whē ye haue defiled it, as it spewed out the naciōs that were ther before you. For whoso euer shall cōmit any of these abhominaciōs, the same soules that do them shall perishe fro thy people. Therfore se ye kepe myne ordynances, that ye cōmit none of these abhominable customes which were cōmpted before pou: that ye desyle not pource selues therewith for I am the lord pour God.

Leut. xx. d

The

The Notes

Under thys name Moloch, is forbidden at
 1. the offeringe of **Moloch.**
 2. the offeringe of **Moloch**, specially the offeringe of
 3. the offeringe of **Moloch**, specially the offeringe of
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 99. the offeringe of **Moloch**, specially the offeringe of
 100. the offeringe of **Moloch**, specially the offeringe of

The .xix. Chapter.

A repetition of certayne lawes pertaining
 to the ten commandments, A consideration for
 the poore. How we ought to iudge righteously.
 How we ought not to be aungers, wiche
 craft is forbidden.

AND the lord spake vnto Moyses, say-
 yng: speke to all the multitude of the
 children of Israel, and say vnto the:
 Be holpe for I the Lord your God am ho-
 p. Se ye fear euery man his father and his
 mother, and that ye kepe my Sabbothes
 I am the Lord your God. Ye shal not
 turne vnto the ydols, nor make you Gods
 of metal: I am the Lord your God.

When ye offer your peaceoffringes vnto
 the lord, ye shall offer them that ye may
 be accepted. And it shall be eaten the same
 day ye offer it and on the morow, but what
 soeuer is left on the third day shall be burnt
 with fire. If it be eaten the thyrde daye, it

Ceremonies Leviticus

Leu. xii. d.

Shal be unclene & not accepted. And he that eateth it shal bere hys syn, because he hath defiled the halowed things of the lord, and that soule shal perperie from hys people.

¶ When ye reape doune the ripe corne of your land, ye shal not reape doune the uttermoste borders of your felde, neythir shalt thou gather that is left behynd in thy haruest. Thou shalt not plucke in al thy vineyarde cleane, ne gather in the grapes that are ouer escaped, But þu shalt leaue the for pore & stranger. I am the Lord your god

Mal. v. f.
Ezob. ix. b.
Dan. v. a

Ye shall not steale neythir lye, neythir deale falselpe one wpyth an other*. Ye shall not sweare by my name falsly, that thou filest not the name of thy God, I am the

Leu. xix. d.
Leu. xix. e.

lord. Thou shalt not begile thy neyghbour with cauillacions, neythir rob him violence, neythir shal the workmannes labour abyde with þu until the morning. Thou shalt not curse the deafe, neythir put a stöblyn blocke before the bynd, but shalt fear the Lord. I am the lord. Ye shal do no harigheousnes in iudgemēt. * Thou shalt not

*** Deut. i. c.**
and. xv. c
Isa. i. b

uour the pore nor honoure the mighty, but shalt iudge thy neyghbour rightuously.

Is. Joh. ii. b
and. iii. c.

Thou shalt not go vp, and down a preu accuser among þu people, nether shalt thou helpe to shed the blood of thy neyghbour.

Mat. xlii. c.

I am the Lord. * Thou shalt not hate thy brother in thyne hert, but shalt in any wy rebuke thy neyghbour, that thou bear syn for hys sake. Thou shalt not avenge

Ceremonies Leviticus

thy selfe nor beare hate in mynde agaynst
the chyl dren of thy people, but thalte loue Leu. xvii. 4
thy neighbour as thy selfe, I am the Lord.

Kepe mine ordināces. Lette none of thy
cattel gender wpth a cōtrary kind, neither
low thy feld w * mingled seede, nether thalt
p put on any garmente of linnen & wollen.
If a man haue to do with a woman that is
bound and hath bene medled wpthal of an
other man whypche neyther is boughte nor
freedome gguen her, there thallbe a payne
hpon it, but they shall not dye, because she
was not made free. And he thallbyng for
hys trespasce offering vn to the Lord, euen
vnto the doore of the tabernacle of wit-
nesse, a lamme for the trespasce offering.

And the priest shal make atonemēt for him
w tye lam of the trespasce offering befoze D
the Lorde, for hys synne whypche he hath
done, and it shall be forguen hym, concey-
nyng the synne whypche he hath done.

And when ye come to the land, and haue
planted al maner of trees wherof me eate
ye shal hold them vncircumcised as concey-
ning their faute, euen thye pere shal thei be
vncircumcised vnto you & shal not be eten
of, and the fourth pere al the frute of them
shalbe holy & acceptable to the lord. And p
the fift pere may ye eate of the fruit of the
& gather in the increase of the: I am p lord
poure God. * Ye shall eate nothyng wpth * Le. xviii. 1
the bloude, ye shall vse no wptchecrafte,
nor obserue bysmalle dayes, ye shall
Bb.iii, not

Ceremonies Leviticus

Not round the lockes of poure heades ney-
ther shalt thou mar the tuskes of thy beard.

If thou shalt not rent your flesh for any soules
sake, nor print any marks upon you: I am
the lord. Thou shalt not pollute thy dought-
er, for thou wouldest maintaine her to be an
hoze: lest the land fall to whoredome, and
were full of wickednesse. Se ye kepe my
sabbathes and feare my sabbath: I am the
lord. Turne not to them that worke with
spirites, ne regarde them, that obserue di-
mal dayes: that ye be not defiled by them,
for I am the Lord your god.

Exod. xx. c **B** Thou shalt reyse up before thy hoze head
reuerence the face of the old mā, & dread thy
god, for I am the lord. * If a stranger sojourn
by thee in your land, se ye dere hym not: Bu-
t let the stranger that dwelleth with you, be as
one of your selues & loue hym as thy self
for ye were strangers in the land of Egypte. I
am the Lord your God.

Ye shall do no vnrighteousnes in iudg-
mente neyther in mete or weight, or in
sure. But ye shall haue balances, true wey-
ghtes, a true Epha, and a true Hyn. I am
your lord your God which brought you forth
of the land of Egypt, that ye should obserue
all myne ordinaunces and iudgements and
kepe them: I am the lord.

The xx. Chapter.

They that give of theryr seide to Moloche shall
die therefore. Other goodly lawes necessarye
to be pled in commune wealthes.

Add the lord talked with Moyses, say-
ing: tel the children of Israel, who-
euer he be of þ childre of Israel oz of
the straungers that dwel in Israel, that gi-
ueth of hys sede vnto Moloch he shal dye
for it: the people of the land shal stone him
with stones. And I wyl set my face vpon þ
felow, and wyl destroy him fro his peo-
ple because he hath giuen of his sede vnto
Moloch, to defile my sanctuary & to polute
my holpe name. And thoughe the people of
land hide their eyes from that felow, when
he giueth of his sede vnto Moloch, so that
they kyl hym not: yet I wil put my face vpon
that man and vnd his generacion, and
wil destroye hym and al that go a hoynge
wyth hym and commit hoynedom with Mo-
loch from their people.

If anpe soule turne him to enchanters oz
expounders of tokens and go a hoynng af-
ter them, I wil put my face vpon þ soule &
wyl destroye him from his people. Sancty-
fyre pour soules therfore, and be holy, for I
am the lord pour God. And se ye kepe mine
ordynances and do them. For I am þ lord
whiche sanctify pou.

Whosoener curseth hys father oz mother
shal die for it, his blud on his head, because
he hath cursed his father oz mother.

He that breaketh wedlocke with an othe-
r mans wyfe shal dye for it, because he hath
broke wedlock with his neyghbours wife,
and so shal the lyke wyfe.

Ceremonies Leviticus

If a man lye wpyth hys fathers wife, & bncouer his fathers secretes, they shall bothe dye for it, their bloud be vpon theyr heades.

If a man lye with his daughter in lawe they shall dye, both of thē, thei haue brought abhominaciō, theyr bloud vpon their heades.

Buggery

If a man lye wpyth mankind after the manner as with woman bynde, they haue both committed abhominacion and shall dye for it. & theyr bloude be vpon their heates.

B If a man take a wife and his mother thereto, it is wyckednes. Men shall burne with fire both him and them, that ther be no wickednesie among you.

If a man lie with a beaſt he ſhall die, and ye ſhall ſley the beaſt.

If a woman go vnto a beaſt & lye downe therto: thou ſhalt kyll the woman and the beaſt alſo, they ſhall dye, and their bloud be vpon theyr heades.

P If a mā take his ſiſter, his fathers daughter or hys mothers daughter: and ſe his ſecrets & ſhe ſe his ſecrets alſo: it is a wicked thing. Therefore let them periſh in ſighte of their people, he hath ſene hys ſyſters ſecretnes, he ſhall therfore beare hys ſynne,

Incest.

If a man lye wpyth a woman in time of hys ſhoures, and bncouer hit ſecretes and open hys fountayne, and ſhe alſo open the fountayne of hys bloude, they ſhall both perſhe from the people.

Thou ſhalt not bncouer the ſecretes of thy mothers ſiſter, nor of thy fathers ſiſter, for
hy

Ceremonies Leviticus

he that doth so, vncouereth hys nexte kyn:
and they shall beate theyr mysdoynge.

If a man lie with hys vncles, wife he hath
vncouered hys vncles secretes, they shall
beate theyr sonne, and shall dye chyllesse.

If a man take hys brothers wife, it is an
vncleane thing, he hath vncouered hys bro- **Leu. xviii. 9**
thers secrets, they shalbe childles therfore.

¶ Se ye kepe therfore all mine ordinaun-
ces and al my iudgementes, and that ye do
them, that the lande whither I byng you
to dwel therein, spew you not out. And se ye
walke not in the maners of þe nacyns whi-
che I cast out before you, for they comitted
al these things, and I abhoired them.

But I haue sayed vnto you, that ye shall
enioy theyr land, and that I wil giue it vn- **D**
to you to possesse it; a lande that floweth
milk and honny. I am the lord your God,
which haue diuided you from other nacions
¶ þe should put dyfference betwene cleane **Leu. xi.**
beastes and vncleane, and betwene vncleane
foules, and them that are cleane. Make not
your soules therfore abhomyable wth bea-
stes and foules, and wth al maner thinge
that crespeth on the grounde, which I haue
seuered vnto you to hold them vncleane. Be
holp vnto me, for I the Lord am holy, and
haue seuered you from other nacions: that
ye shold be mine.

¶ If ther be a man or womanne that wor- **De. xviii. 9**
keth with a spirite or that expoundeth to- **1. Re. xviii.**
kens, they shal die for it. Whenne shal ston-
theym

Ceremonies Leviticus

them with stones, and they? bloude shal be
vpon them.

The .xii. Chapter.

¶ The prieste forbidden to be at the death of
any of his people a few of his kinne excepte.
Priestes may not be shaven nether on y head
nor on the bearde. The priestes wyfe must be
a maye. The priestes daughter maye not be
an harlot.

¶ The priests
must
ende ouerly
to they?
owne voca-
cion.

AND the Lorde sayed vnto Moyses:
Speake vnto the priestes, the sonnes
of Aaron, & say vnto the. A priest shall
not defile him selfe at the death of any of
his people, but vpon his kyn that is nigh
vnto him: as his mother, father, son, doughter
& brother: & on his sister as long as she
is a maid and dwelleth nigh him, & was ne-
uer geuen to a man: on her he maye desyle
him selfe. But he shal not make him self vn-
cleane vpon a rular of hys people to polute
him selfe withal.

They shall make them no baldnes vppon
their heades, or shave of the lockes of their
beardes, nor make anye markes in theyr
flesh. They shal be holy vnto theyr god, and
not polute y name of their god, for the sacri-
fices of the lorde, & the breade of theyr God
they do offer: therfore they must be holy.

¶ They shall take no wyfe that is an hoore
or polluted, or put from her husbande: for a
priest is holy vnto his God. Sanctifie hym
therfore, for he offereth vp the breade of God
he

Ceremonies Leviticus

He that therfore be holpe vnto the, for I the Lord which sanctifie you, am holp

If a priests daughter fail to play the hore she poluteth hyr father, therfore she shall be burne wth fyre.

Be that is the high priest among hyr brethren, vpon whose heade the anointing oile was poured, and whose hand was filled to put on the vestiments, shall not vncouer his head, nor rent his cloths, neither shall he go to any dead bodie, nor make him self vnclene not on his father or mother, neither shall he go out of the sanctuary, that he defile not the holy place of his god, for the crowne of the anointinge oile of God, is vpon him. I am the Lord. He shall take a maide vnto, hyr wyfe: but no widow nor deuorced, nor defyled hore. But he shall take a mayde of hyr owne people to wyfe, that he defile not his seide vpon his people: for I am the Lord which sanctifie hym.

And the Lord spake to Moses, sayinge: speake to Aaron, and saye: No man of thy seide in thy generaciōs that hath any deformitie vpon him, shall preace to offer the bread of his God: for none that hath any blemyshe shall come neare: whether he be blynd, lame, scotnosed, or that hath any murthered membre, or broken footed, or broken handed, or croke backed, or perleped, or gogelped, or maunged, or shaulde, or hath hyr bones broken.

No man that is deformed of the seide of Aaron

Ceremonies Leviticus

Aaron the priest, shall come nigh to offer the sacrifices of the people. If he have a deformity, he shall not please to offer the bread of his God. notwithstanding he shall eat the bread of his God: even as well of the most holy, as of the holy; but shall not go in unto the vepse, nor come nigh the altar, because he is deformed, that he pollute not my sanctuary, for I am the Lord that sanctifie thee. And Moses tolde it unto Aaron, and to his sonnes, and unto all the children of Israel.

The. xii. Chapter.

¶ What manner persons oughte to abstaine from eating the thyngs that were offered. How what, and when they shulde be offered.

AND the Lord comened with Moses, sayinge: bid Aaron & his sonnes that they abstaine from the halowed thynges of the children of Israel which they haue halowed unto me, & they pollute not my holy name: for I am the Lord. Say unto them: whosoever he be of all your seed amonge your generation after you: that goeth unto the halowed thynges whiche the children of Israel shall haue halowed unto the Lord, his uncleannes shall be upon him: & that soule shall perishe forth of my sight. I am the Lord.

¶ One of the seed of Aaron that is a leper, or that hath a running sore, shall eat of the halowed thyngs till he be cleane. And whosoever toucheth any uncleane soule, or man whose

Ceremonies Leviticus

whose sede runneth from him by nyght, or whosoever toucheth any worme that is vnclene to him, or man that is vnclene to him whatsoeuer vnclennesse he hath: the same soule that hath any such thynge, shal be vnclene vntill euen, and shal not eate of the halowed thyngs vntill he haue washed his fleshe wpth water. And then when the sun is downe, he shal be cleane, and shall afterwarde eat of the halowed thynges: for they are bys fode. * Of a beaſt that dyeth alone, or is rent wpth wyld beaſtes, he shall not eate, to deſpyle hym ſelfe therewpth: I am the Lord. But let them kepe therfore myne oſtopnauce, leaſte they lade ſynne vppon them, and dye therein, when they haue deſiled them ſelues: for I am the Lord which ſanctifye them.

Exo. xxi. d
Eze. xlii. d

Where shal no ſtraunger eate of the halowed thyngs, neither the prieſtes geſt, or his hynd ſeruaunte. But if the prieſt bye anye perſon with monye, he maye eate of it, and he alſo that is borne in his houſe, maye eate of hys bread. If the prieſts daughter be maryed vnto a ſtraunger, ſhe maye not eate of the halowed heued thyngs. Nor wpthſtandynge if the prieſtes daughter be a widowe, or deuorſed, and haue no child, but is returened vnto hys fathers houſe again, ſhe ſhall eat of hir fathers bread as wel as ſhe did in hys yowth. But ther ſhall no ſtraunger eate thereof. If a mā eat of the halowed thyngs vnwittingly, he ſhall put the ſyft part thereof

to, & make good vnto the prieste þ halowed
thynge. And let the priestes se, that they de-
spise not the halowed thynge of the chyl-
dren of Jsrael, whych they haue offered vn-
to the Lord, lest they lade them selves with
misdoynge and trespase in eatynge theþ hal-
lowed thynge, for I am the Lorde whych
halowe them.

Add the Lorde spake vnto Moyses, sayng
speake to Aaron and his sonnes, and to all
the children of Jsrael and say vnto them,
whatsoeuer he be of the house of Jsrael or
strainger in Jsrael that wil offer his offering
whatsoeuer bow or fre wil offering it be whi-
che they wil offer vnto the Lorde for a burnt
offring to reconcile them selues, it must be
a male without blemish of the oxen, shepe,
or goates, let them offer nothing that is de-
formed, for they shal get no fauoure.

If a man wil offer a peaceoffringe vnto
the Lorde and seperate a bowe or a frewyl
offring of the oxen or the stocke, it must be
without deformitie, that he mai be accepted;

There may be no blemish therein: whether
it be blind, broken, wounded, or haue a wen,
or be maunget, or scabbed, se he offer no such
vnto the Lorde: nor put an offering of anye
such vpon the altare vnto the Lorde.

An ore or a shepe that hath any me mbe
oute of propozcion, mayest thou offer for a
frewyll offrnge: but in a bowe it shal not
be accepted. Thou shalt not offer vnto the
Lorde that is bysed, broken; plucked oute

ceremonies Leviticus

cut awape, neither shalt make any such
pour land, neither of a straungers hande
shall ye offer an offeringe to poure wod of
any suche. For they marre all in that they
the deformities in them, and therfore can
not be accepted for you. And the lord spake
unto Moyses, saying: when an ore, a shepe
or a goat is brought forth, it shall be seven
daies vnder the same. And from the eighth
daye forth, it shall be accepted vnto a gyfte
for the sacrifice of the Lord. And whether
be ore or shepe, ye shall not kyll it and by
ing both in one daye.

When ye will offer a * thanksofferinge
unto the Lord, ye shall soo offer it, that ye
may be accepted. And the same day, it must
eaten by, so that ye leave none of it till
the morowe. For I am the Lord, kepe now
my commaundementes and do them, for I am the Lord.
And polute not my holy name,
that I maye be halowed amonge the chyldren
of Israel. For I am the Lord whiche
lowe you, & brought you out of the land of
egipt, to be your God: for I am the Lord.

The. xiii. Chapter.

Of the holy dayes, as the Saboth, Easter,
whylson tyde, the feaste of the synne frutes.
The feast of rensyng. The feast of Trom
pets. The feast of the tabernacles.

And the Lord spake vnto Moyses,
saying: speake vnto the chyldren of
Israel, and saie vnto them. These
are the feastes of the Lord whiche ye shall
celebrate.

Ceremonies Leviticus

call holy feastes. Sixe dayes ye shall worke,
and the seventh is the Sabbath of rest, an
holpe feast: so that ye maye do no worke
therin, for it is the Sabbath of the Lord
whersoever ye dwell. These are the feastes

Exod. xiii. c.

Num. xxviii. c.

Exod. xiii. b.

of the Lord, whiche ye shall proclaim holpe
in theyr seasons. * The first day of the full
moneth at even is the Lordes * pascheuer

And the fiftene daye of the same moneth
is the feast of swete breade vnto the Lord
seven daies ye must eate unleuened bread.
The first daye shall be an holpe feast vnto
you, so that ye maye do no laborious work
therein. But ye shall offer sacryfices vnto
the Lord seven dayes; and the seventh daye
also shall be an holpe feast, so that ye maye do
no laborious worke therin.

Exod. xiii. c.

And the lord spake vnto Moses, saying
Speake vnto the children of Israel, saying
vnto them: when ye come in to the land
whiche I gge vnto you, and reape down
your haruest, ye shall bringe a shefe of the
* first fruites of your haruest vnto I priest
and he shall waue the shefe before the lord
to be accepted for you: and euē the morow
after the Sabbath the priest shall waue it.
And ye shall offer that day when he wauct
the shefe, a lamb without blemish of a per
fite for a burnt offering vnto the Lord: an
the meate offering therof, two tenth deale
of fyne floure mingled wth oile to be a sac
ryfice vnto the Lord of a swete sauour
And the drinke offering thereto, the fourth
deale

* First frus
des & tythes
are the fru
tes of earth
whereof we
acknowe
ledge of
whō we re
paye them.

de alof an hynd of wine. And ye shal eate neither
bread, nor parched corne, nor tumentye of
new corne: vntill the selfe same dape, that
ye haue brought an offering vnto your God.
And thys shalbe a lawe for euer vnto your
chylde, after you, wheresoeuer ye dwell.
And ye shall counte from the morowe af-
ter the Sabbothe: euen from the dape that
ye brought the shefe of the waueofferinge,
seuen wekes complete: euen vnto the mo-
rowe after the seuen wekes, ye shall num-
bre fyfthe dapes. And then ye shall bring a
newe meat offering vnto the Lord. And ye
shall bring out of your habytacions two
waueloues made of two tenth deales of fine
floure leuende and baken, with fyfte frutes
vnto the Lord. And ye shall bringe wth
the bread seuen lambes wthout defor-
myte of one yere of age, and one yonge ox,
and two rams, which shall serue for burnt
offerings vnto the Lord, with meat offerings,
drink offerings loking to the same, to be a
sacrifice of a sweete sauour vnto the Lord.
And ye shall offer an he goote for a syn off-
eringe: and two lambes of one yere olde
for peccofferings. And the priest shal waue
them wth the bread of the fyfte frutes be-
fore the Lord and wth the two lambes. And
they shal be holpe vnto the Lord, and bee
the priestes. And ye shall make a proclama-
cion vnto the same dape, that it be an holy feast
vnto you, & ye shall do no laborious worke

Ceremonies Leviticus.

therin: And it shal be a law for euer throughout all your habitacions vnto your chyl-
dren after you.

Leu. xix. b

* When ye reape doune your harvest, thou shalt not make clene riddance of thy felde, neyther shalt thou make anye after gathering of thy harvest: but shalt leue the vnto the poore and the straunger, I am the Lord your God.

And the Lord spake vnto Moyses, sayinge, speake vnto the childrene of Israel and saie. The first day of the seuenth moneth shall be a rest of remembrance vnto you, to blow hornes in, an holy feast it shall be, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lord.

¶

And the Lord spake vnto Moyses sayinge, also the tenth day of the selfe seuenth moneth, is a daye of attonement, and shall be an holy feast vnto you, and ye shall

* That is, chastise thy body by abstinence and affliction.

humble your soules and offer sacrifice vnto the Lord. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what soeuer soule it be that humbly not hym selfe that daye, he shall be destroyed from his people. And what soeuer soule doo anye maner worke that daye, the same I will destroye from his people. Se ye do no maner worke therefore. And it shall be a law for euer vnto your generacions after you in all your dwellings. A Sabbath of rest it shall be vnto you
and

and ye shall humble your souls. The ix. daye of the moneth at euen, and so forth from euen to euen agayne, ye shall keepe your Sabbath.

And the Lord spake vnto Moses, say ^{if} vnto the chyl dren of Israell, and saye: the xv. daye of the same seuenth moneth, shall be the feast of tabernacles ^{The feast of tabernacles of bootes.} vii. dayes vnto the Lord. The firste daye shall be an holy feast, so that ye shall do no laborious worke therein. Seven dayes ye shall offer sacrifice vnto the Lord; and the viii. shall be an holy feast vnto you, and ye shall offer sacrifice vnto the Lord. It is the ende of the feast, and ye shall doo no laborious worke therein.

These are feastes of the Lord whiche ye shall proclaime holy feastes, for to offer sacrifice vnto the Lord, burnt offerings meate offerings and drinke offerings euer daye, besyde the Sabbathes of the Lord, and besyde your giftes, and al your bowes: and al your frewyl offerings whiche ye shall geue vnto the Lord.

Moreover in the xv. daye of the seuenth moneth after ye haue gathered in the frutes of the lande, ye shall kepe holy day vnto the Lord seven dayes longe. The firste daye shall be a daye of rest, and the eyghte daye shall be a daye of rest. And ye shall take you the first day, the frutes of goodly trees, and the bryanches of palme trees, and the bowes of thicke trees, and willowes of

Ceremonies Leuiticus.

the broke: and thal reioyse before the Lord seuen dayes. And ye thal kepe it holy daye vnto the Lord seuen dayes in the yeare.

And it thal be a law for euer to your chyldren after you, that ye kepe that feast in the seuenth moneth. And ye thal dwelle in bootes seuen dayes: euen all that are Israelytes boine thal dwel in bothes that your chyldren after you maye knowe howe I made the chyldren of Israel dwell in bootes, when I brought them out of the land of Egypt: for I am the Lord your God. And Moses told al the feastes of the Lord vnto the chyldren of Israel.

The. viii. Chapter.

The oyle for the lampes and lightes of the breade of remembrance of the shewbread. The curseth must be stoned. He that killeth thal be hylled, etc.

And the Lord spake vnto Moses, sayunge: commaunde the chyldren of Israel that they brynge vnto the, pure oyle olue beaten for lightes to poure in to the lampes alwaye, wythoute the bail of wytnesse wythin the tabernacle of wytnesse. And Aaron thal dresse them both euening and mornynge before the Lord alwaye. And it thal be a law for euer among your chyldren after you. And he thal dresse the lampes vpon the pure candelsticks before the lord perpetuallie.

And thou thalte take fyne flour & bak twelue wafers therof, two tenth deale

That is
shewbread

shal euerp wastel be. And make two rowes of them: sixe on a rowe vpon the pure tables. And besoze the Lord, and put pure frankens vpon the rowes. And it shal be byed remembraunce, and an offerynge to the lorde. Euerpe Sabboth he shal put them rowes besoze the Lorde euermore, giuen the chyldre of Israel, that it be an euerlinge couenaunte. And they shal be Aarons and hys sonnes, and they shal eate epin in the holy place. For they are most clepe vnto him of the offerynge of the lorde, and shal be a duety for euer.

And the son of an Israelitysh wife whose ther was an Egypcian, went out amōge the chyldren of Israel. And this sonne of Israelitysh wife and of Israell, stroue gyther in the hoste. And the Israelitysh womans sonne blasphemed the name of the lorde and cursed, & they brought hym vnto Moses. And hys mothers name was Samith, the daughter of Dibzi of the tribe of Dan: and they put him in warde, that Moses should declare vnto the what the Lord wille thereto. And the lord spake vnto Moses, saying: brynge that blasphemed with out the host, and let all the herd him put their handes vpon hys head & let all the multitude stoune him. And speke vnto the chylde of Israel, saying: Whosoener curseth his sod, shal beare his sin: And he that blasphemeth the name of the Lorde, shal dy for al the multytude shal stoune him to death.

That is,
blasphemy,
& gaile
capeth hys
lawes.

Ceremonies Leviticus

Cursing. And the straunger as wel as the Iſraeliſte if he curſe the name, ſhal dye for it.

Slaughtes He that killeth any man, ſhal dye for it, but he that killeth a beaſte ſhall paye for it, beaſte for beaſte. If a manne maim his neyghboure, even as he hath done, ſo ſhall it be done to hym agayne: broke for broke, eye for eye, and tothe for tothe: even as he hath mapmed a manne, ſo ſhal he be mapmed agayne. So nowe he that killeth a mā ſhal dye for it. Ye ſhal have one maner law amonge you: even for the ſtraunger as wel as for one of your ſelves, for I am the Lord your God. And Moſes tolde the chyldren of Iſrael & they ſhulde bring him that had curſed out of the hoſt, and ſtone hym wth ſtones. And the chyldren of Iſrael dōd as the Lord commaunded Moſes.

Exaltation.

The .xxv. Chapter.

The Sabbath of the ſeven yeres and of the yere of iublie, otherwiſe called the fifty yere

The Sabbath **both of .v. l. yeres.** And the Lord ſpake vnto Moſes in mount Sinai, ſayinge: ſpeake vnto the children of Iſrael, and ſaye to them: When ye be come into the land whiche I ſwore you, let the lande reſt a Sabbath vnto the Lord. Sixe yeres thou ſhalte ſow thy ſeed, and ſixe yere thou ſhalte cut thy byres and gather in thy frutes. But the ſeventh yere ſhall be a Sabbath of reſte vnto the lande, & the Lordes Sabbath it ſhal be: and thou ſhalte neither ſow thy ſeed, nor cut thy bynes,

Ceremonyes Leuiticus.

The corne that groweth by it selfe thou shalt not reape, neyther gather the grapes that growe wpythoute thy dressynge: but it shall be a Sabbothe of resse vnto the lande, neuerthelesse the Sabbothe of the lande shall be meate for you, euen for the and thy seruaunte, and for thy mayde and for thy hyred seruaunt, and for the straunger that dwelleth with thee and for thy catel, and for the beastes that are in thy land, shall all the increase therof be meate. Then number seuen (a) wekes of perez, that is, seuen times seuen pere: and the space of the seuen wekes of perez wyl be vnto the, xliiij. yere. And then thou shalt make an hoine blowe: euen in the tenth day of the seuenth moneth whych is the day of attonement, And then shalt thou make the hoine blow, euen thou row out all your lande, And ye shall halow the fiftieth pere, and proclayme libertye thow rowe out the lande vnto all the inhabitants therof, It shall be a pere of (b) iubelye vnto you, and ye shall retourne, every man vnto his possession, and every man vnto his kynred agayne. A pere of iubelye shall that fiftieth pere be vnto you.

Ye shall not sow neyther reape the corn that groweth by it self: nor gather ye grapes that grow without thy labour. For it is a pere of iubelye & shall be holp vnto you: how be it yet ye shall eate of increase of the felde. And in this pere of iubelye, ye shall retourne every man vnto his possession againe.

Ceremonies in Leviticus

When thou sellest ought vnto thy neygh-
boure or byest of thy neyghbours hande,
ye shall not oppresse one an other: but ac-
cordinge to the number of pences after the
(c)ubely pence, thou shalt buye of thy neygh-
boure, and accordinge vnto the number of
frute pences, he shall sell vnto the. Accordinge
vnto the multitude of pences, thou shalt en-
crease the price thereof, and accordinge to
the fewnesse of pences, thou shalt multiplye
the price: for the number of the frute he
shall sell vnto the. And see that no man op-
presse his neyghboure, but feare thy God
for I am the Lord your God. Where-
fore doo after myne ordynances, and
keepe my lawes, and doo theym, that ye
maye dwelle in the lande in safetie. And
the lande shall geue her frute, and ye shall
eate your fill and dwelle therein in safetie.

If ye shall say: what shall we eate the se-
uenth pence, in as much as we shall not sow
nor gather in oure increase. I will send
my blessinge vpon you in the syxte yeare
and it shall bring forth frute for thre pe-
ces: and ye shall sowe the eghte yeare
and eate of olde frute vntill the nynt
pence, and euen vntill her frutes come, ye
shall eate of old store.

Wherefore the land shall not be sold fo-
euer, because that the land is mine, & ye be
strangers & sojourners in me & ye shall thro-
w out al the land of your possession, let
land go home free agayne.

* And he.

* When thy brother is wared-pooze, and hath solde of hys possession: if anye of hys kin come to reperee it, he shall bpe out that whych the hys brother solde. And though he haue no man to redeme it for hym, yet if his hand can gette sufficiente to bpe it out agayne, then let hym counte howe longe it hath be solde, and delpuer the reste vnto hym to whome he sold it, and so he shal retourne vnto hys possession agayne. But if his hande cannot get sufficiente to restore it to hym agayne, then that whych is sold shal remayne in the hand of hym that hath bought it, til the Jubelpe: and in the peate of Jubelp it shal come out, and he shal retourne vnto hys possession agayne,

If a man sel a dwelling house in a walled ctye, he maye bpe it oute agayne any tyme wpythin a hole pere after it is solde: and that shal be the space in which he may redeme it agayne.

But if it be not bought out againe with in the space of a full peate, then the house in the walled ctye shal be stablished for ever vnto him that bought it, and to his successours after him, and shal not go out in the pere of Jubelp. But the houses in villages whych haue noo walles round about them shal be counted lyke vnto the feldes of the countrey, and maye be bought oute agayne at any season, and shal go out fre in the pere of Jubelp.

Notwithstandynge the ctyes of the
Lea

Leuits and the houses in the ctyes of their possessions, the Leuytes may redeme at all seasons. And if a man purchase oughte of the Leuytes: whether it be house or ctye that they possesse, the bargayne shall goo oute in the yere of Jubelpe: for the houses of the ctyes of the Leuytes, are theyr possessions among the chyldren of Israel. But the fieldes that lye roundabout their ctyes shall not be boughte: for they are theyr possessions for ever.

If thy brother be waken poore and fallen in decay wth the, receyue hym as a stranger or a sojourner, and lette hym lyue by the *. And thou shalt take none usurpe of him nor gaine. But shalt feare thy God, that thy brother may lyue wth the. Thou shalt not lende hym thy money vpon usury, nor lend him of thy fode to haue gaine by it: for I am the Lord your God which haue brought you forth of the land of Egypt, to geue you the land of Canaan and to be your God.

Exod. xxii. 8
De. iiii. c.
Eze. xviii. b

Willeuage
or bondage.

If thy brother that dwelleth by the were poore and sell him selfe vnto the, thou shalt not let hym labour, as a bond seruaunte doeth: but as an hyred seruaunt, and as a sojourner he shall be wth the, & shall serue the, vnto the yere of iubelpe, and then shall he depart from the both he and his chyldren wth him, and shall retourne vnto his owne kintred agayne and vnto the possessions of his fathers: for they are my serua-
tes

tes whpche I broughte oute of the land of
Egipt, and shal not be sold as bondemen.

Se therefore thou ragne not ouer hym
cruellpe, but feare thy God. If thou wilt
haue bondseruauntes and maydens, thou
shalte bye them of the heathen that are
rrounde aboute pou, and of the chyldren
of the straungers that are sojourners a-
mong pou and of theyr generacyons þat are
wpth pou, whpch they begat in pour land.
And þe shal possesse them and geue them
vnto poure chyldren after pou, to possesse
them for euer: and they shal be pour bond
menne. * But ouer pour brethren the chyl-
dren of Israell, þe shal not ragne one o-
uer another cruellp.

When a stranger and a sojournier wa-
reth wth þe, and thy brother that dwel-
leth wth them wareth poze and sel him selfe
vnto the stranger that dwelleth wth þe, or
to anye of the strangers kynne: after that
he is solde he may be redemed agayne: one
of his brethren may bye hym oute whe-
ther it be his vncle or his vncles sonne, or
any that is nie of hym vnto hym, of his kin-
red, eyther if his hande can gette so muche
he may be loosed.

And he shal recken wth hym þat boughte
hym from the pere in whpch he was solde,
vnto the yere of Jubel, and the pryce of
his byngge shal be accordinge to the num-
ber of yeres, and he shal be wpth hym as
a hyred seruaunte. If ther be yet many ye-

res behyndre, accordyng vnto them, he shall geue agayne for hys deliuerance, of the money that he was solde for.

If there remayne but fewe yeares vnto the yeare of Iubilee, he shall counte wth hym, and accordyng vnto hys yerres geue hym agayne for hys redemption, and shall be wth hym yere by yere as an hyred seruante, and the other shall not reygne cruellie ouer him in thyfthight. If he be not bought free in the mean tyme, then he shall go out in the yere of Iubilee and hys chyldezen wth hym: for the chyldezen of Israel are my seruantes whiche I broughte out of the land of Egypt.

The Notes.

Weeks. (a) Sumptie a weeke is taken for the number of. vii. dayes, as afore. xlii. c. Sumptie for the nūber of. vii. yerres, as here, 7 in Danell the. ix. f. and. g.

Jubile. (b) This word Jubel cometh of this worde Jabel an Hebrew word, whiche significeth a triumph. And the worde, Jubel signifieth an yere of singular mirth ioy, and muche rest, where in all theyr corne and fruites came forth without sowing, tilling, or any other labours.

Jubile (c) By this Jubel was betokened the restoring of all thyngs to hys perfection, whiche shall be after the last iudgemente in that floueryng world when the chosen shall be admitted into lybertee, frome all wretchednes, pouerty, angur and oppresyon, wherin all shall be fully restored agayne in Christ that thowoe the synne of the first man was taken away.

The. xvi. Chapter.

Images

Ceremonies Leviticus

¶ Images are forbydden. Blessed are they þ
kepe the thynges that God bydd:ch & most
curled are they that kepe them not.

[Am the Lord poure God. Ye shall make
pou no Idolles nor grauen ymage, ney-
ther reare you bp any pylle, neyther ye **¶**
shal set bp any image of stone in your land
o bowe your selues thereto: For I am the
Lord your God, kepe my Saboths and (a)
eate my sanctuarpe for I am the Lord.

If ye shall walk in mine ordinaunces &
kepe my comaundements and do them, then
I wyl send you rapne in the ryght ceason,
& your land shal yeld her encrease, and the
trees of the feld shal geue their fruite. And
the thre thynges shall teache vnto wyne har-
ueste, and the wyne harvest shal teach vnto
lowpunge time, and ye shal eate your bread
in plenteousnes, and shal dwell in your land
deasably. And I wyl sende peace in your
lande, that ye shall slepe, and no man shall
make you astrapde.

And I will tpe euyl beastes out of your
land and there shal no swearde go thozow **¶**
out your lande: And ye shal chase your ene-
myes and they shall fal before you vpo the
swerde. And spue of you shal chase an hun-
dred and an hundred of you shal put tenne
thousand to flight, and your enemies shall
fall before you vpon the swerd. And I wyl
tourne vnto you and encrease you and mul-
type you, and set bp my testamēt wth you.
And ye shal eate olde floze, and cast out the
old

Ceremonies Leviticus

II. Cor. v. d. olde for plenteousnes of the newe * **I wpll**
Ero. xix. g. make my dwelling place amonge you, and
 my soule shall not lothe you. And I wpll
 walke among you, and wpl be youre God,
 and ye shalbe my people. For I am the lord
 your God, which broughte you oute of the
 Lande of the Egypcyans, that ye shoulde
 not be theyre bondmenne, and I brake the
 bowes of youre pockes, and made you goo
 byrpghte.

De. xiii. b. * But if ye will not hearken to me, nor will
Mal. ii. a. do al these my comaundements; or if ye shal
 despise my ordinaunces, either if your sou-
 les refuse my laws, so that ye will not do al
 my comaundements but that breake myne
 appoyntment, then I wpl do thys agayne
 vnto you: I wpll vspete you wth verag-
 ons, Swellyng and feuers, that shal make
 eyes Dassel, and wth sorowes of hearte.
 and ye shall sowe your seede in bayne, for
 your enemyes shall eate it. And I wpll seth
 my face agaynst you, and ye shal fal before
 your enemyes, and they that hate you sha-
 ll raygne ouer you, and ye shal flye when ne-
 man pursueth you.

(b) And if ye wpll not yet for all thys he-
 ken vnto me, then wpll I punyssh you se-
 uentymes moze for youre synnes, and wpll
 breake the pryde of youre strengthe. For I
 wpll make the heauen ouer you as hard
 as yron, and your Land as hard as brasse.
 And so youre labour shalbe spent in bayne.
 For youre Lande shal not geue her en-
 crease.

ceremonies Leviticus

neither the trees of the land shall
be their fruites.

And if ye walke contrary vnto me, & wyl
not hearken vnto me, I wyl bring. vii. times
10 plagues vpon you accordynge to your
innes. I wyl send in wild beastes vpon
you, whiche shall spoile you of your childre
destroy your catel, and make you so fewe
in number that your high waies shall grow
to a wilderness.

And if ye wyl not be learned yet, for all **D**
this, but shall walke contrary to me, then
wyl I also walke contrary vnto you, and
wyl punish the people yet (c). vii. tymes for your
innes. I wyl send a sword vpon you, that
shall auenge my testament wth you. And
then ye are fled vnto your cyties, I wyl
send the pestilence amonge you, ye shall be ge
uen into the handes of your enemies. And
then I haue (d) broken the staffe of your
bread, that .x. wyues shall bake your bread in
one oven and men shall deliuer you your
bread agayne by weight, then shall ye eat
and shall not be filled.

And if ye wyl not yet for all this hearken
vnto me, but shall walke contrary vnto me
then I wil walke contrary vnto you also
with full vengeance and wyl also punish the people
in tymes for your synnes: so that ye shall
eate the flesh of your sonnes and the flesh
of your Daughters. And I wyl destroye
your altars built vpon hygh hylls, and
verthowne your images, and caste your
calikales

Ceremonies Leviticus

carkases vpon the bodyes of your Idols and my soule shall abhorre you, And I wyll make your cities desolate and byngng your sanctuaries vnto naughte, and wyll no smel the sauoures of your swete odoures.

E And I wyll byngng a lande vnto a wyl derneffe, so that your enemyes which dwel therein, shal wondre at it. And I wil draw you amonge the heathen, and wyll draw ouer a fowrd after you, and your land shal be wast, and your cities desolate. Then the land shal reioyse in hit sabbotthes, as long as it lieth voide & ye in your enemies land euen then shall the land keepe holpe day and reioyse in her Sabbotthes. And as lon as it lyeth voyde it shall reaste, for that it coulde not rest in your Sabbotthes, wher ye dwelte therein.

And vpon them that are lefte alpye of you I wyll sende a fayntenesse into theyr heartes in the lande of theyr chynnyng: so that the sounde of a leafe that falleth shal chase them, and they shall flee as though they stode a swearde, and shall fall, no manne folowinge them. And then shall they one vpon another, as it were before a fowrd no manne pursuynge them, and ye shall haue no power, to stand before your enemyes. And ye shall perishe amonge the heathen, and the lande of your enemyes shal eate you vpp.

And they that are lefte of you, shall perishe awaye in theyr vncyghteousnesse, euen in they

theþ ennemþes Land, and alſo in the mps
 dedes of theþ fathers ſhal theþ conſume.
 And theþ ſhal confeſſe theþ mps dedes, &
 the miſdedes of theþ fathers in theþ trel-
 paces whpch they haue treſpaſſed againſt
 me, and for that alſo that they haue wal-
 ked contray vnto me. Therfore I alſo wil
 walke contray vnto them, and wpl bring
 them into the lande of theþ ennemþes. And
 then at leaſt way their vncircumciſed he-
 res ſhal be tained, and then theþ ſhal make
 an attonemente for theþ mps dedes.

And I wpl remember my bond wþh Ja-
 cob and my couenant with Iſaac, and my
 teſtamente wþh Abraham and wpl think
 on the lande. For the Lande ſhall be leſte
 of them, and ſhal haue pleaſure in her Sab-
 bothes, whyle ſhee lyeth waſte wþhoute
 them, and theþ ſhal make an attonemente
 for theþ mps dedes, becauſe they deſpyſed
 my Lawes and theþre ſoules reſuſed my
 pꝛpꝛtaunces. And yet for all þ when they
 be in the Lande of theþ ennemþe, * I wpl **Dent. 32. 34**
 not ſo caſte them away, nor my ſoule ſhall
 not ſo abhorre them, that I wpl utterly
 deſtroy them, and breake myne appoynt-
 mente wþh them, for I am the Lorde
 theþre God. I wpl therefore remem-
 ber vnto them the fyrſte couenante made
 when I broughte them oute of the Lande
 of Egypt in the ſighte of the heathen to be
 their God: for I am the Lorde.

Ceremonies Leviticus

These are ordynaunces, iudgements
lawes w^{ch} the Lord made betwene hy
and the chyl dren of Israel in mount Si
nai, by the hande of Moses.

The notes.

(a) To kepe the sanctuarie, is diligently
performe the true worshyppe and seruy
of God, to kepe of nothyng, to observe an
kepe the purities both of bodye and mynde b
relye and not hypocritically to beleue that
knoweth, beholdeth, doth and ruleth all thyng
to beware of offendynge hym, and wth
fearre and diligence to walke in the pathes
hye laies,

(b) When men see that God punyssheth th^m
theyr iniquitye, and yet w^{ll} not repente an
fesse hys mercy, but be as menne fully agaiⁿ
God and his fatherly chastitmentes: then w
God encrease hys plagues, & at the tenth be sic
the utterly, th^t he may be knowne to be the al
thyghty Lord agaiⁿst whom none can prevail

(c) By thys number seuen, vnder stande here a
tynges, as in thys Chap. c.

(d) The breakyng of the staffe of breade, is th
mynnyng of the plenty therof, that theret
scarcitye of vntylea.

The xxvii. Chapter.

Of diuerse vowes and redempcyng of th
same. Of ryches.

And the Lord spake vnto Moyses
sayenge: Speke vnto the chyl dren
Israel, and saye vnto them: If any
man w^{ll} geue a synfuler vowe vnto th
Lord accor dyng to the value of hys sou
then shall the male from twenty yere vnto

ix

in
may
for
further

ceremonies Leviticus

be set at .l. *species of spuer, after the **Ex. 30.11**
 e of the sanctuarie, and the female of: **Ex. 30.12**
 species. And from spuer peres to twenty the
 male shall be set at .xx. species, and the fe-
 male at .x. species. And from a monet the vn-
 , b, pere, the male shall be set at , b, species
 spuer, and the female at three. And the
 ant that is .lx, and aboute, shall be valued
 .xv. species, and the woman at , x. If he
 e to pore so be to set, then let him come be-
 ore the priest: and let the priest value hym
 accordyng as the haunde of hym that now
 is hable to sette.

If it be of the beasts of which mā bring-
 n offering vnto the lord: al that any mā
 ppueth of such vnto the Lord, shall be holy.
 He may not alter it nor change it: a good
 for a bad or a bad for a good. If he change
 beast for beast, the both s, same beast & it all
 to wherwith it was chaunged shall be holie.
 If it be any maner of vncleane beast of whi-
 che men may not offer to the lord, let him
 bring the beast before the priest and let the
 priest value it. And whether it be good or
 bad as s, priest setteth it, so shall it be. And
 if he wll bye it agayne, lette him geue the
 fyft part more to that it was set at.

If any man dedycate his house, it shall be
 holy vnto the Lord. And the priest shall set
 it whether it be good or badde, and as the
 priest hath sette it, so it shall be. If he that
 sanctified it, wll redeme hys house, lette
 hym geue the fyft parte of the moneye that

Ceremonies Leviticus

it was iudged at thereto, and it shalbe his.

If a man halowe a pece of his enherptel land vnto the Lord, it shalbe set accordyng to that it beareth. If it beate an homer of barley, it shalbe set at fyfthe species of silver. If he vowe hys land forthewith from the pere of Jubely, it shalbe worthe accordyng as it is esteemed. But if he halow hys feld after the trumpet pere, the priest shal reckon the pryce wth hym accordyng to the peres that remayne vnto the troyble pere, and thereafter it shalbe lower set.

If he that sanctified þ feld will redeame it agayne, let him put the sifte parte of the pryce that it was set at therunto, & it shalbe his, if he wpll not, it shall be redeemed no more. But when the feld goeth out in the peare of Jubely, it shall be holpe vnto the Lord: euen as a thyng dedycated, and it shalbe the priestes possession.

If a man sanctify vnto the Lord a field, whiche he hath boughte, and is not of hye enherptaunce, then the priest shal reaken wth hym what it is worthe vnto the pere of Jubely, and he shall geue the pryce that it is set at þ same day, & it shalbe holp vnto the Lord. But in the pere of Jubely, þ feld shal returne vnto him of whom he boughte it, whose enheritaunce of land it was.

¶ And all setting shalbe accordyng to the holy scyle. One scyle maketh. xx. Beras.

But the fyfte borne of beastes that pertaine vnto the Lord, may no man sanctify.

Ceremonies Leviticus

prophet hee it be Ox or sheepe, for they are
the Lordes alreadye. If it bee an vnclean
casse, then let him redeme it as it is set, &
give the fift part more thereto. If it be not
redemed then lette it be solde as it is rated.

Notwithstandyng no dedycated thyng
that man dedicateth vnto the Lorde of all
ys good, whether it be manne or beaste or
kinde of hys enherytaunce, shalbe solde, or
redemed: for al dedycate thynges are moste
oly vnto the Lorde. No dedycate thynges
yete soze that is dedycate of man, maye be
redemed, but must nedes dye.

All these tythes of the lande, whether
be of the corne of the felde or frute of the
trees, shalbe holpe vnto the Lorde. If anye
man wyl redeme ought of his tythes, lette
him adde the fyfte parte more thereto. And
the tythes of oxen and sheepe and of all that
goth vnder the herde mans keepyng, shal
be holpe tythes vnto the Lorde. Men shal
not looke if it bee good or badde nor shal
chaunge it. If anye man chaunge it then
it is othit and that it was chaunged wyl
shalbe holpe, and maye not be redemed.

These are the comaundemētys whiche
the Lorde gaue Moyses in char-

ge to gyue vnto the

chyliden of

Isr-

raell in mounte Synai

The end of the thyrde booke of
of Moyses.

The prologe into the fourth booke of Mo ses called Numerte.

M. II



In the second and
thyrde booke they
receyued the law,
And in this iiij.
they begynne to
worke & to pra-
ctise. Of whiche
practisage ye see
many good ensam-
ples of unbelieve
what freewill do-
eth, when the say-
th in hande to

kepe þ law of hie own power without helpe of
sayth in the promyse of God: howe the leaue
hymselfers carraies by the waye in the wyl-
dernes, and byngeth them not into the Lande
of reste Why coude they not enter in? Because
of theyr unbelieve. Hebrewes. iiii. For hadde they
believed, so had they bene vnder grace, and theyr
old synnes had bene forgeuen them, and power
ould haue bene geue them to haue fulfilled the
lawe thenceforth and they ould haue bene kept
from al temptacions that had bene to stonge
for them. For it is wyrtten, John. i. He gaue
them power to be the Sonnes of God, tho we
belouinge to hys name.

Howe to be the Sonne of God is to loue
God and hys commandementes, and to walke

The p[ro]logue.

In hys waye after the ensample of hys Sonne
 Christe. But these people tooke vpon them to
 worke w[ith]out fapth as thou seele in the. xlii.
 Of this booke, where they woulde fight. and al-
 so did w[ith]out þ word of promise: eue whē they
 were warned that they shoulde not. And in the
 vi. agayne they would please god w[ith] theyr
 vnlawful & thylle workes (for where Gods wyll be
 done, ther can be no fapth) but the fyre of Gods
 consumed theyr holpe workes, as it dyd Nadab &
 Abihu, leui. x. And fro these vnbelcuers turne
 theyne eyes vnto the Pharisees whiche before
 he cominge of Christ in hys flethe had layd
 his fundacion of f-crowll afret the same exam-
 ple. Whercon they buylte holpe workes afret
 theyr owne imaginacion w[ith]out fapth of the
 worde, so feruente that for the greate zeale
 of them they slew the kynge of all holpe workes,
 and the Lord of f-crowll whych onelye thow we
 his grace maketh the wpll free and leueth her
 from bondage of sinne, and geaeth hir loue and
 iustys to the lawes of god, and power to fulfyl
 them. And so thow theyr holpe workes done
 by the powert of f-crowll they excluded the lye
 yes out of the holp[er]st of forgiveness of sins by
 fapth in the blud of Christ.

And then loke on our hypocrites whiche in
 lyke maner folowynge the doctryne of Arysto-
 tele and other heathen paganes, haue agaynst
 all the scrpytture sette vp fre wpll agayne, vnto
 whose power they ascribethe the keepynge of the
 commaundementes of God. For they haue sette vp
 wpllfull conuerfion of another maner then anye
 is commaunded of God. And the chastitee of mar-
 trymony utterly despyed, they haue set vp an o-
 ther wpllful, chastyte not required of God, whē
 they sweare, bow and professe to gyue god,
 To. xlii whether

The prologe.

whether he wil geue them or no, and compel al these disciples therunto, saying that it is in the power of every mans freewyl to obserue it, contrary to Christe and his Apostles Paul.

And the obedyence of God and manne excluded, they haue vowed another wilful obedyence condemned of al the scripture, whych they wil perswade God whether he wil or wyl not.

And what is become of theyr wilful power, hath it not robbed the whole worlde, & brought all vnder them? Can there be anyther kynge or Emperoure or of whatsoever degre it be, except he wyl holde of them and be sworne vnto them to be theyr seruante, to goo and come at theyr luste, and to defende theyr quarelles bee they false or true? Theyr wylfull power hath all readye taken vpp the whole worlde and is yet still greedyer then euer it was, in so much that ten worldes mo were not enough to satisfye the hunger thereof.

Whoeuer belides darlye corruptyng of other mens wises and open whozdom, vnto what abominacions to fylthy to be spoken of hath their voluntarie chastity brought them?

And as for theyr wylfull obedyence, what is it, but the disobedience and the defiance, both of al the lawes of god and man: in so much that if any pryncce begynne to execute anye lawe of man vpon them, they curse hym vnto the bottome of hel, and proclaime hym no ryght kyng, and that his lordes ought no longer to obey hym, & interbyte hymes common people as they were suchen turkes or Sarazynes. And if any man preach the Godes law, hym they make an heretike & bugne him to a shire. And in steede of Godes law & mans they haue set vp one of theyr owne imagination which they oblerge with dispensacions.

The prologe.

And yet in these woikes they haue so greates
despence that they not onelye truste to be sa-
ued thereby, and to be higher in heauen then they
haue be saued thowow Christe: but also promysse
of al othere forgiveness of their synnes thowow
he meritor of the same. Wherto they reate and
each othere to reite also, excludenge the whole
worlde from the rest of forgiveness of synnes
thowow sayth in Christes blood.

And nowe saynge that sayth onelye leeteth a
man in vnto rest, and unbelieve excludeth hym,
what is the cause of hys unbelicfe & verely no
synne that the world seeth, but a pope holynesse
and a rightuousnes of their owne imagination
as Paule saith. Roma. 1. They be ignorant of
the rightuousnes wherewith God iustifieth and
haue set up a rightuousnes of their own making
thowow which they be disobedient, vnto the right-
uousnes of god. And christ reduketh not þ phar-
risee for grosse sins which the world sawe, but
for those holy dedes which so bleared the eyes of
the world that they wer taken as gods: euen for
long prayers, for fasting, for tithing so diligent
þ that they left not so much as they herbes vn-
tithed: for theye cleannesse in waschynge before
meate and for waschynge of cuppes dyshes, and
all maner vessels, for buydynge the iherosolmes,
Sepulchres, and for keppynge the holy daie, & for
turnynge the heathen vnto the saythe, and for
geuyng of almes.

For vnto such holy dedes they ascribed right-
uousnes, & therfore when the rightuousnes of
god was preached vnto them, they coulde not but
persecute it, the deuyll was so stronge in them
whiche thyng Christe well describeth Luke.
xi. saynge that after the deuell is caste oute, hee
counneth agayne and syndeth hys house swepte
and

The Biologe.

and made gay, and then taketh seven worse the
 hym selfe; and dwell eth therein, and so is the end
 of that man worse then the begynnynge. That
 is when they bee a lytle cleansed, frome grosse
 synnes whiche the worlde seeth and then made
 gaye in theyr owne synne with the ryghtuous-
 nes of tradicions, then cometh seven that is to
 saye the whole power of the Deuyll. For seven
 with the hebrayes signifieth a multitude with
 oute number and the extremitie of a thinge, and
 is a speache borrowed (I suppose) out of Leu-
 iticus where is so ofte mention made of seven.
 Where I woulde saye: I wyl punyssh the that
 all the worlde shal take an example of the: there
 the Jewe woulde saye, I wyl excommunge the by
 Baptise the seven tymes. And soe here by seven
 is mente all the Deuylls of Hell and all the
 might and power of the Deuil. For vnto what
 further blyndnes coulde all the deuyls in Hell
 bringe them, to make them beleue that they were
 iustified thow theyr owne good woorkes.
 For when they once beleued that they were pur-
 ged from theyr synnes and made righteous thow
 rowe theyr owne holpe woorkes, what roume
 was there left for the righteousnes that is in
 Christs bloude shedding? And therefore when
 they be fallen into thys blyndnes they can not
 but hate and persecute the lychte. And the more
 cleare and euidentlyc theyr deedes be rebuked,
 the fierousser and malyciouser blynde are they
 vntill they breake out into open blasphemie and
 synnyng agaynst the holye Ghoste, which is
 the malycious persecutynge of the cleare trouth
 so manytyme proued that they can not once blyss
 agaynst it. As the Pharises persecuted Christ
 because he requaked theyr holy deedes. And
 when he proued bys Doctryne with the scrip-
 tures

The Biologe.

res and miracles, yet thoughte they coulde not
aproue him nor reaso against him thei thought
hat the scripture must haue some other meaning
because his interpretation vndermined thery for
dactions: plucked vp by the eares the scres whi
che they had plated, & they ascribed also his mi
racles to the deuyll. And in lyke maner thoughte
the Diopprits cannot deny but this is the scrip
ture, yet because there can be none other senie ga
thered there of, but that ouerthroweth their build
inges, therefore they eare thinke that it hathe
some other meanyng then as the wordes sounde
and that no man vnderstandeth it or did vnder
stande the sence the sence of the Apostles.

¶ If if they thinke the same that wrote vps
out the sence the Apostles vnderstood it: they re
thinke that we in lyke maner as we vnderstand
not the text it self, and so we vnderstand not the
meaninge of the wordes of the doctoure.

¶ For when thou layest the iustifyinge of helye
woordes, and denyst the iustifyinge of faith,
how canst thou vnderderstand saint Paul, He
brer, Iohn, and the Actes of the Apostles or any scrip
ture at all, seeing the iustifying of faith is almost
all that they intend to proue.

¶ Finally, concerning those wherof that
readeste Chapter. ccc. there maye be many ques
tions, wherunto I haue wrote shortlye, that we
oughte to putte salte to al oure offerynges: that
is, we oughte to minister knowledg to all oure
woyche, and to do nothyng wherof we coulde
not geue reason of gods woide.

¶ We be nowe in the daye lyghte, and al these
secretes of God and all his countaple and will
is opened vnto vs, and he that was promysed
shoulde come and blesse vs, is come already and
hathe shedde his bloude for vs, and hathe bles
sed

The prologe.

fed be wryth all maner blessinges and hath ob-
 tained all grace for vs, and in hym we haue all.
 Wheretoze God henceforth wyll receyue no
 moze sacrifice of beastes on vs, as thou reade-
 st **Leuiticus. x. 3.** If thou burne vnto God the bloude
 of fawte of beastes, to obtayne forgiveness of syn-
 therby, or that God shoulde the better heare thy
 request, then thou dost wronge vnto the bloude
 of **Ahyll**, and **Christ** vnto the is deade in vaine.
 For in him God hath promysed not forgiveness
 of synnes onely, but also whatsoeuer we aske
 to kepe vs from spiane and temptacion wrythal.
 And what if thou burne frankensce vnto him,
 what if thou burne a candle, what if thou burn
 thy chalyce or byrgenryce vnto hym for the
 same purpose, dost thou not lyke rebuke vnto
Christes bloude.

Moreover, if thou offer golde, syluer, or a-
 ny other good for the same end, is there any
 difference? And cuē so, if thou go in pilgrimage
 or faste, or goest wolward, or synnelesse thy
 selfe wryth holy water, or els whatsoeuer de-
 de it is, or obseruest whatsoeuer ceremonye it be,
 for lyke meangng, then it is lyke abhomy-
 ny. We muste theretoze byng, the salte of the
 knowldege of Goddes wyrd wryth all oure sa-
 crifyces, or else we shall make no swete sauour
 vnto God therof. Thou wylte aske me, shall I
 bowe nothyng at all: yes, Goddes comma-
 ndemente whiche thou haste bowed in thy bap-
 tisme. For what entente berdest thou for the soule of
Christe whiche hath boughte the wryth hys
 bloude, and made the sonne and heyre of God
 wryth hym, that thou shouldest wape on hys wil
 and commaundements and pacify thy members
 accordyng to the same doctryne that hath pur-
 fied thyne harte, for if the knowldege of
 gods

The prologe.

gods worde haue not purged thyne hearte so
that thou consentest vnto the lawe of God that
it is rightuous, and good and sojourneth that
thy member moue the vnto the contrary, so hast
thou no part wth Christ.

For if thou repente not of thy synne, so it
is impossible that thou shouldest beleue þ Christ
had deliuered the from the daunger therof. If
thou beleue not that Christ hath deliuered the,
so it is impossible that thou shouldest loue gods
commandement.

If thou loue not the commandementes,
for Christes Spirite not in the, whiche is
the earnest forgiuenesse of synne, and of Sal
uagyon.

For scripture teacheth first repentance,
then sayth in Christe, that for his sake synne is
forgiuen to them that repente, then good wor
kes whiche are nothyng save the commande
ments of God onely. And the commandements
are nothyng else save the healyng of oure
neighboures at theyr neede and the campyng of
oure members that they may be pure also as
the hearte is pure thowow hate of vice and loue
of vertue, as Goddes word teacheth vs, whiche
the worke must procede out of sayth: that is
I must do them for the loue whiche I haue too
God for that great mercede which he hath mer
ced me in Christe, or else I doo them not in the
spight of God. And that I saye not in payne
of the leaping of the synne that is in my selfe,
myne heale is the promise of the assistance of
the power of God, and the comfozte of the re
warde too come whiche reward I ascribe vnto
the goodnesse merce, and truthe of the pro
myser that hath chose me, called me, taughte me
and geuen me the earnest therof, and not vnto
the

The Hologe.

the merities of my doynges or sufferinges. For all that I do and suffer is but the way to the reward, and not the deserving thereof. As if the kynges grace shoulde promysse me to defend me at home in myne owne realme: yet the waye thither is throught the sea, wherein I mighte have lyce suffer no litle trouble. And yet for al that, if I mighte lyue in exile when I come thither, I woulde thinke and so woulde other saye, that my paynes were well rewarded, whiche reward and benefite I woulde not proudly ascribe vnto the merites of my paynes, taking by the waye, but vnto the goodnesse, mercifulnesse, and constant trueth of the kynges grace, whose gyfte it is, and to whome the payse, and thanke thereof, belongeth of dutye and payte. So nowe a reward is a gyfte giuen freely of the goodnesse of the giuer, and not of the deservinges of the receiver. Thus it appeareth, that if I be to what fouer it be, for anye other purpose then to fame my members and to be an ensample of vertue & edifyinge vnto myne neighbour, my sacrifice is vnfaulcy and cleane wpythoute salt, and my tyme wpythoute oyle, and I one of the folyshe byrgens, and shal be shut oute from the feast of the bydegrome when I thinke my selte mooste sure to enioyne.

If I be a voluntarye pouertie, this must be my purpose, that I will be contente wth a competent lpyunge whiche cometh vnto me epyther by succession of myne elders or whiche I gette trulye wth my labour in my mysterynges and doynges seruaice vnto the commune wealthe in one offyce or in an other, or in one occupacion or other, because that riches and honour shal not corrupte my mynde and drawe myne hearte from God, and to geue an ensample of vertue & edifyinge

The Epilogue.

led thyng to other, and that my neyghboure may
 haue a liuing by me as wel as if I make a cloke
 of dissimulation of my vowe, laying a net of say-
 nes beggerye too catche a superfluous abun-
 dance of ryches and hye degrees, and autho-
 ritye, and thowwe the estimation of false hol-
 ynesse to feede and magnetise my mouthfull is-
 blencesse wyth the swete, labour, and ender, and
 rentes of other men after the ensample of our
 spiritualtye) robbing them of their saythe, and
 God of hys honour tournynge vnto myne hye
 poctrye that confidenc whiche shoulde be ge-
 uen vnto the promyses of God onely, am I not
 a wolpe face, and rauenynge wolfe in a lambs
 skynne, and a painted sepulchre, saye wythoute
 and fylthye wythin? In lyke manner though I
 seke no worldly promotion ther by, yet if I do
 to be iustified therewith & to get an hyer place in
 heauen, thynkyng that I do of myne owne na-
 turall strengthe and of the naturall power of
 my freewyll, and that euery man hath myght
 euen so to doo, and that they doo it not so ther-
 faute and neglygence and wyth the proud phar-
 isseis in comparison of my selfe, despyte the syn-
 ful publycans: what other thyng doo I, then
 eate the bloude and fat of my sacryfice deuour-
 ynge that my selfe whiche shoulde be offered
 vnto God alone and hys churche. And mostely
 whatsoeuer a man doeth of hys natural gyfte
 or of hys natural wit, wisdom, vnderstandinge,
 traile, wyl, & good entent before he be other wise
 & clene contrary taught of gods spirite, and haue
 receyued other wryte, vnderstandynge, reason,
 and wyl, hys fleshe, worldly, and wrought in an
 homynable blindnesse, wyth whiche a man can
 but seke hym self, his awn profyt, glory, and ho-
 nours, euen in verrye spiritual matters. As if I
were

were alone in a wyldernesse wher no man were
to seke profite or payle of yet if I would: seke
heauen of God ther, I coulde of mine owne
naturall gyftes seke it none other wayes then for
the merites and deservynges of my good works
and to enter therein by any other waye then by
the doye Christe, whiche were verpe theste, for
Christ is Lord ouer al, and whatsoeuer a man
wyl haue of God, he muste haue it geuen hym
freely for Christes sake.

Howe to haue heauen for myne owne des-
seruynge, is myne owne payle, and not Chrys-
tes. For I canne not haue it by fauoure and
grace in Christe and by myne owne merites al-
so: for the geuynge and deservynge, canne not
stande together.

If thou wilt bow of thy goodes vnto god,
thou must put salte vnto this sacrifice: that is,
thou must mynyster knowledg in thy dede
as Peter reacheth, ii. Pe. i. Thou must put oil
of Gods word in thy lampe, and do it accordyng
to the knowledg, if thou wyle for the comyng
of the bydegrome to enter in wylly hym in to
hys rest. Thou wylte hange it aboute the I-
mage to moue men to deuocyon. Deuocyon is a
feruente loue vnto Goddes commaundement
and a desyre to be wylly God, and with hys euer
lastynge promises. Howe that the sight of such
eyches as are shewed at Lantre Thomas Myne
or at Wallingam moue a man to loue the com-
maundementes of God better, and to desyre to
be loosed frome hys deth and to be wylly God:
or that it not rather make hys poxe herte syghe
because he hath no suche at home and to wythe
part of it in another place.

The priest shall haue it in goddes steade
What the priest haue it: If the priest be bought
wylly

The Epilogue.

wyth **Chyſtes** bloude, then he is **Chyſtes** ſer-
 uant, and not his own, and oughte thereto ſe-
 lde **Chyſtes** ſtocke wyth **Chyſtes** doctrine: & ſo
 miniſter **Chyſtes** ſacraments vnto them purely
 for very loue, & not for ſpithyſſucers ſake, or too
 be loyde ouer the as **Deere** teacheth, i. **Dee**, v. a
Paul. act. x. Beſides this **Chyſte** is oures & is
 a gyfte geuen vs, and wee be heyyes of **Chyſte**, &
 of al that is **Chyſtes**. Wherefor the pꝛieſts doc-
 trine is oures, & we heyyes of it, it is the foode of
 oure ſoule. Therefore if he miniſter it not trithe-
 ly and freely vnto vs wythoute ſellynge, he is a
 thiefe and a ſoule murderer, and euen ſo is he if
 he take vpon him to fede vs & haue not where
 wyth. And for a ſphe concluſion becauſe we are
 ſo wyth all that we haue be **Chyſtes**, therefore
 is the **Deere** heyye wyth vs alſo of al that wee
 haue receiued of God, wherefore in as mouche
 as the **Deere** ſayeth on the woꝛde of God,
 and is our ſeruaute therein, therefore of rꝛyghte
 we are detteto and owe to hym a ſufficiente ly-
 upnge of oure goodes, and euen therto a wyfe
 of oure Doughter owe wee vnto hym: if he re-
 quyre hy: and nowe when we haue appoynted
 hym a ſufficiente lyupnge, whether in thythes,
 rentes in perchyſages, he ought to be contente
 to requyre no moꝛe, nor yet to receyue any moꝛe,
 but to be an example of ſobernes & of deſpyſyng
 woꝛldly thynges to þenſaile of his pariſhioners.

Wylſte thou vowe to offer vnto the poꝛe peo-
 ple that is pleaſaunt in the ſyghte of God, for
 they be left here to do our almes vpon a **Chyſtes**
 ſtrede, and be the rꝛyght heyyes of all oure
 abundance and ouerplus. As or ouer wee muſte
 haue a ſchole to teach Gods woꝛde in (though
 it need not to be ſo callyd) and therefore it is
 lawfull to vowe vnto the bypdyng of diuinite-

beante therof, & vnto helping of all good woꝝ
hes. And we oughte to bome too paye custome,
tolle, rent & al maner of duties and whatsoeuer,
we owe: for that is Gods commaundement.

If thou wylte bome pylgrymage, thou must
put saltre therto, in like maner if it shalbe accep-
ted, if thou haue to go and visite the poꝛe oꝛ to
heare Gods woꝛde oꝛ what soeuer edifyeth the
soule vnto loue & good woꝛke after knowldege
oꝛ whatsoeuer God commaundeth, it is wel done.
and a Sacrifyce that sauoureth well: pe wyl
haspelye saye, that pe wyl goo to thys oꝛ that
place because God hath chosen one place moꝛe
then another, and wyl heare youre petcyon
moꝛe in one place then in another. As for youre
prayer it muste be accoꝛdyng to Gods woꝛde,

Ye maye not desyre God to take vengeance
on hym whom Gods woꝛde teacheth you to py-
tye and to praye for. And as for that other gloſſe
that god wyl heare you moꝛe in one place then
in an other. I suppose it, *Sal infatuum*, saltre
vnlawey. for if it were wysdome howe coude
we recule the death of Steuen, Acts, vii. whiche
dyed for the Artycle that God dwelleth not in
temples made wꝛth handes, We that beleue in
god are the temple of god saith Paul, if a man
loue God & kepe his woꝛde he is the temple of
God & hath presently dwellynge in hym, as wi-
nesſeth Chyſt. John, cxi. sayinge: If a man
loue me he wyl kepe my woꝛd, & then my father
wyl loue hym and we wyl come vnto hym and
dwell with hym, And in the xv. he sayeth: if pe a-
byde in me and my woꝛdes also abide in you, thi
are what pe wil & pe shal haue it.

If thou beleue in Chyſte & haſt the promyſe
whiche God hath made the in thynne hert, then
go on pylgrymage vnto thynne owne herte and
there

The Isologe.

there pray, and god wll heare the for hys mercye and truthe sake, and for hys sone Chyristes sake, and not for a fewe stones sake. What careth God for the temple? The very beastes in that they haue lyt in them be muche better then an heap of stones coulypt together.

To speake of chastite, it is a gyfte not geuen vnto all personnes, testyfeth both Chyriste and also hys Apostle Paule, wherefore all persons may not bowe to. Whoeuer ther be causes wherefore manie persons may better liue chaste at one tyme then at an other. Many maye liue chaste at singly & thynge for certayne cold diseases, folowinge thym, whiche at xl. when they healt he is come, can not do so. Whan he occupied with worldly phantasies in their yowth, that they care not for marriage, whiche same when they be waxen sad shal be greatly desierous: it is a dangerous thynge to make synne where none is, and to forsweare the benefyte of god and to bynde thy selfe vnder payne of damnacion of thy soule & thou wouldest not vse the remedye that God hath created if neede requyred.

In other thynge is this, beware that thou get the not a false fained chastite made wyth the vngodly perswasions of sainte Hierom or of Duide in hys psalme booke of the remedye agaynst loue least when thou come such imaginacions hast viterly despyed, defied and abhorred at womā kind, thou come into such case thou wilt feare wrath of god, that thou canste neither liue chaste, nor fynd in thy herte to marrye & so be cōpelled fall into the abhominacion of the pope agaynst nature and bynde.

Whoeuer God is a wise father & knoweth all the infynities of hys chyldren and also mercifull, and therfore hath created a remedye wyth

The prologe.

ouse synne and geuen thereto hys fauoure and blessinge. Let vs not be wylse then God wpth our imagina tians, noz tempte him, for as godly chastitie is not every mans gifte: eue so he that hath it to dai hath not power to cōtinue in it as hys owne pleasure, neyther hath God promysed to glue it him still and to cure his infirmities wpthoute hys naturall remedye, no moze then he hath promysed to slacke hys hunger wout meate, oz thirst wpthoute dryncke.

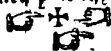
Wherfore othre let al thyngs bide se and as God hath created them, and nother bowe that whiche God required not, noz forsware that whiche God permytted the wpth hys fauoure and blessinge also: oz els if thou wylte needs bow, then bowe Godly & vnder a condicio, that thou wilt continue chast, so lōge as God geueth the that grite, and as longe as neyther thyne owne necessitye, neyther charitye toward the neyghboure noz the authoritye of theym vnder whole power thou art duūc vnto the contrary.

The purpose of thy vowe muste be folowed also wpth the wylsdomme of God. Thou maist not bowe to be iustified thereby oz to make satysfaction for thy synnes oz to wyne heauen nor an hyer place, for then diddest thou wronge vnto the bloude of Christ & thy vowe were plain falschape & abhomyable in the syghte of God. Thy vowe must be only to the furtheraunce of the commaūdemēts of God, which ar as I haue sayd nothing but the taming of thy mēbers & the seruice of thy neyghbeure, that is if þy thynke, thy backe to weake for þy burthē of weclothe, & that thou canst not rule thy wyfe chylde, in seruantes, & make prouysyon for them godly & without ouermuche vsuryng and vnguestyng thy self and downynge thy selfe in worldlye busynesse.

The Prologe

nextly I pray that thou canst serue thy neygh-
 boure in some office better then ge chaffe then
 marred. And then thy bowe is good and lawes
 full. And euen so much thou wolt abstynent of
 meates and drynkes so far forth as it is profy-
 table vnto thy neyghbours and vnto tanyng
 of thy selfe. But thou mapeste, bowe neyther
 of thepm vnto the seynge of thy bodye. As
 Paule commaundeth Timothy to drynke wine
 and no more water because of hys dyseases.
 Thou wylte say that Timothy had not hadde
 the fowle wyne wyne. I thinke the same and the
 the Apostles fowle were not wedlocke (thoughe
 manye of them liued chaste) nother yet any meate
 or drynke, though they abstayned from thepm.
 And yet it were good for vs to folowe thepp
 example. Howe be it though I bowe and
 sweare, and thinke on none exception, yet is the
 byelling of Gods comandementes except, and al-
 l chaunces that hange of God. As if I swaie to
 my lorde a loue daye without exception, yet if the
 daye in the meane tyme commaunde me ano-
 ther waye. I muste go by Goddes commande-
 ment, and yet breake not mine othe. And in lyke
 case if my father and mother be speke and re-
 quyre my presence, or if my wyfe, chylde, or
 houtholde be dyspyred that my assistance be re-
 quyred, or if my neyghbours houle be a fyre at
 the same houre and a thousande suche chaun-
 ces: in whyche all I breake myne oth and
 am not fowle wyne and so forth. Read

Gods word diligently & wyth —
 a good herte and it shall
 teach y all thynges.



The fourthe boke of Moles called

Numeri.

The first Chapter.

¶ All that are apte for battell are numbred.
The trybe of Leui is appointed to ministrate
to the tabernacle.

¶



And the Lorde spake vn-
to Moles in the wylde-
nes of Sinai, in the taber-
nacle of wytnesse, þ first
day of þ second moneth
and in the second yere af-
ter they wer come out of

Exo. xxx. 6

Nu. xxvii. 2

the lande of Egypte, sayinge: Take the
some of the hole multitude of the chyldren
of Israhel, in theyr kynreds and households
of theyr fathers, and nūbre them by name
all that are males, polle by polle, from, xx.
yere and aboue: all that are hable too go
forth to warre in Israhel, thou and Aaron
shal number the in their armys, and with
you shalbe of euery tribe a headman in the
house of Ihs father.

And these are names of the menne that
shall stande wyth you, of Ruben, Elipser
the sonne of Sebeur, of Simeon, Selumi-
ell the sonne of Suri Sadai, of the tribe of
Juda. Nahesson the sonne of Aminadab,
of Isachar, Nathanael the sonne of Iuar,
of Zabulon, Elpab the sonne of Belô.

Among

The armie

Numeri

Among the chyl dren of Joseph: of Ephra-
im, Elisama the sonne of Amihud, of Ma-
nasse, Bamahel the sonne of Ishadazur of
Ben Jamin, Abidā the son of Bedeoni, of
Dan, Ahieser the sonne of Ammi, Sadai, of
Aser * Isagiell the son of Ocran, of Gad, **Of Gad**
Elisaph the sonne of Deguell, of Reu-
thai, Ahira the sonne of Enan.

These were the counsaill of the congre- **B**
gacpon, and Lorde in the trybes of thep-
:athers and captaynes ouer thousands in
Israell. And Moses and Aaron toke these
men aboue named and gathered al the con-
gregacpon together: the fyfte dape of the
seconde moneth, and reckened them after
thep: by the and kyntredes and houses of
thep: fathers by name from twenty pere &
aboue, head by head, as the Lord comaun-
ded Moses, eue so he numbred them in the
mounte of Sinai.

And the children of Ruben Israels el- **Of Ruben**
dest sonne in thep: generacpons, kyntreds
and houses of their fathers, when they
were numbred euery man by name, all that
were males from .xx. pere and aboue, as ma-
ny as were hable to go forth in warre, were
numbred in the trybe of Ruben. .xlii. thou-
sande and .v. hundred.

Amonge the chyl dren of Simeon: their **Of Simeon**
generacion in their kyntreds and houses of
thep: fathers (when euery mannes name
was tolde) of al the males from .xx. peres &
aboue as many as were mete for the warre
Ex. iiii. were

The armie Numeri

were numbred in the trybe of Symeon. lx.
thousand and thre hundred.

Of Gad. Among the children of Gad: theiꝝ ge-
neracion in theiꝝ kintredde and households
of theiꝝ fathers, when they were tolde by
name frome twentye yere, and aboue, all
that were mete for the war: were numbred in
the trybe of Gad. xlv. thousand, fyve hun-
dred, and fyfthe.

Of Iuda. Amonge the chyldrene of Iuda: theiꝝe.
generacion in their kintreds and houses of
theiꝝ fathers (by number of names) from
xx. yere & aboue, all that were hable to war
were tolde in the tribe of Iuda. lxxiii. **¶**
and fyve hundred.

Of Issachar. Among the chyldren of Issachar: their ge-
neracion in their kintreds & houses of their
fathers (when theiꝝ names were accom-
psted) from twentye yere and aboue, what
soever was apte for warre, were numbred
in the trybe of Issachar. liiii. thousand and
foure hundred.

Of Zabulon. Amonge the chyldren of zabulon: theiꝝ
generaciō in their kintreds & houses of their
fathers (after the nūbre of names. xx. yere
& aboue, whosoever was meete for the wa-
were counted in the trybe of zabulon, lvi.
¶ and. iiii. hundred.

Of Joseph. Amonge the chyldren of Joseph: firste
among the chyldren of Ephraim: their gene-
racion in their kintreds and houses of their
fathers) when the names of all that wer
conueniente to the war were tolde (fr
twentye

The armie

Numeri

twentie peres and aboue: were in number
in the tribe of Ephraim fourtpe thousand
and sixe hundzed.

Among the childre of Manasse: their ge- Of Manasse
neraciō, in their kinredes & houses of their 118.
fathers (when the names of all that were
apte to war were told frō twenty and aboue
were noubzied in the tribe of Manasses.
xxii. M. and two, C.

Among the chyldren of Benjamin their Of Benjamin
generacion, in their kinredes and houses
of their fathers (by the tales of names)
from twenty pere and aboue of al that were
mee: for warre, were noubzied in the tribe
of Benjamin fyue aud thytpe thousande
and foure hundzed.

Among the childre of Dan: thep: genera- Of Dan.
cion in their kinreds and houses of their fa-
thers in the summe of names) of allp was
apte to warre from. xx. pere and aboue, were
noubzied in the tribe of Dā, lxii. thousand
and, vii. hundzed.

Among the chyldren of Aser, thep: gene- Of Aser.
racion in their kinreds and houses of their
fathers (when they were summed by name
from twenty yeares & aboue, al that were
apte too war were noubzied in the Trybe
of Aser one and fouretpe thousande, and
fyue hundzed.

Amōg the chyldren of Rephthaly: thep: Of Rephthaly.
generacion in thep: kinredes and houses
of thep: fathers (when thep: names were
coulede) from. xx. peres and aboue, whatso-
euer

euere was meete to warre: were numbred in the tribe of Saphthali .iii. and fiftye .x. and foure hundred.

¶ These are the numbers whiche Moses and Aaron numbred with the twelue princes of Israel, of euery house of their fathers a manne. And all the numbers of the chyldren of Israel, in þ houses of theyr fathers frometwentye yere and aboue, whatso euere was mete for the war of Israel, diue bnto the summe of .vi. C. and .iii. thousande fye hundred and fiftye. But the Leuites in the tribe of theyr fathers, were not numbred amonge them.

And the Lorde spake vnto Moses sayinge: onle se thou number not the tybes of Leui, ne take the summe of thepm among the chyldren of Israell, But thou shalte appoynte the Leuites vnto the habytacron of wytnes, and to al the garnishment therof, and too all that belongeth thereto. For they shal beare the tabernacle, and all the ordinaunce therof, and they shal minister it and shal pitch theyr tentes round about it. And when the tabernacle goeth forth, the Leuites shal take it downe, and when the tabernacle is pytched, they shal sette it vp, for if anye straunger come nere, he shal die. And the chyldrene of Israell shal pytche theyr tentes euerye man in hys owne compaigne, and euerye man by hys owne banner thorow out all theyr hostes. But þ Leuites shal pitch rounde aboute the habytacron,

The armie

Ruineri

upon of wptnes, that ther sal no wrath bpd
the congregacion of the childzen of Israel
and the Lewites shal waite vpon the habp
tacion of wptnes. And the chldren of Is-
raell did accordynge too all that the Lorde
commaunded Moyses.

The second Chapter

The order of the pptyngs of the tentes
round aboute the tabernacle of wptnes. The
heades and chiefe Lordes of the kindredes of
Israel are named.

And the Lord spake vnto Moyses and a
Aaron, saying. The childzen of Isra-
el shal pptych: every man by his owne
standerd, with the arms of his fathers hou-
ses, away from the presence of the taberna-
cle of wptnesse.

On the east side toward the rpyng of the
sunne, shall they of the standerd of the host
of Iuda pitche with their armie. And Ra-
he son the sonne of Aminadab shall be cap-
taine ouer the sonnes of Iuda. And hys
host and the numbre of them thye score and
fourtene thousand, and syre hundred. And
nexte vnto hym, shall the trybe of Izachar
pptyche, and Nathanael the son of zuer, cap-
tain ouer the childzen of Izachar his hoste
and the noubner of theym .liiii. thousande
and foure hundred.

And then the tribe of zabulon: with Eliab ^{is}
the son of Delon, captayn ouer the childre
of zabulon, and his hoste in the numbre of
them. lvi. thousand, and four hundred. So
thar

The armie

Numeti

that al thep that pertapne vnto the host of
Iuda, at an hundred thousand. lxxvi. thou-
sande and foure hundred in thep^r compa-
nies: and these Shall go in the fore fronte,
when they iourne.

And on the south syde, the standerd of β
host of Ruben Shall lye wth thep^r compa-
nies, and the captain ouer the sons of Ru-
ben, Elizur the son of Sedeur, and his host,
and the number of them. clvi. thousand, and
spue hundred.

And fast by him Shall the tribe of Simeon
pitche, and the captaine ouer the sonnes of
Simeon, Salumiell the son of zuri Sabai
and his hooſte, and the noumber of thepm
lii. thousand, and thre hundred. And β tribe
of Gad also. And the captapn ouer the son-
nes of Gad, Eliazaph the sene of Deguell
and hys hooſte, and the numbze of them. xlv.
thoufande, spye hundred, and spfpye. So
that al the number that appertapn vnto β
host of Ruben, are an hundred and. li. thou-
sand. four hundred and spfpye, wth thep^r
companies, and they Shall be the seconde in
the iourne.

C And the tabernacle of witnes with β host
of the Leuites, Shall go in the middes of the
host, as they lye in thep^r tents, euē so Shall
they pcedē in the iourne, euery mā in his
quarter aboute the standerdes.

On the weste syde, the standerd & the hooſte
of Ephraim Shall lye with their companies
And the captain ouer the sonnes of Ephra-
im

The armie

Numeri

im, Elisama the sonne of Amihud: and hys hoost, and the number of them .xl. thousand and fye hundred.

And last by hym the tribe of Manasse, and the captayne ouer the sonnes of Manasse, Gamaleell the Sonne of Bedazar and his hoost, and the numbze of them wer xxxi. thousand and two hundred. And the tribe of Ben Jamin also, and the Captain ouer the Sonnes of Ben Jamin. Abidan the sonne of Bedioni, and his hooste, and the number of them. xxxv. thousande, and foure. C. All the number that belonged vnto the hoost of Ephraim, were an hundred thousand, cyght thousand and an hundred in theyr hostes: and they shall be the thyrde in the iourne.

And the standerd and the hooste of Dan shall be on the fourth syde wpth theyre compaynes: and the Captayne ouer the chyldzen of Dan, Ahiezer the sonne of Ammi Sarai: and his hooste, and the number of them thre scoze and two thousande and seuen hundred. And laste by him shall the tribe of Aser pitch: and the Captaine ouer the sonnes of Aser, Hagiel the sonne of Oron: and his hooste, and the number of them xli. thousande and fye. C.

And the tribe of Zephthalie also, and the Captayne ouer the childrene of Zephthali: D
Ahira the sonne of Enan, and hys hooste, and the numbze of them .lvi. thousand and foure hundred. Soo that the hole number

of

The armie**Numeti**

Of al that pertained vnto the hoſte of Dan, was an hundreded. lvi. thouſande and ſpre hundreded. And they ſhall be the laſt in that iourne wpth they ſtanderdes.

Theſe are the ſummes of the children of Iſrael in the houſes of they fathers: euen al þ numbꝛe of the hoſts with they companies ſpre hundreded thouſand, the thouſand ſiue hūdzꝛd and fiſtie. And yet the Leuites were not numbꝛed amonge the chyldeꝛen of Iſrael as the Loꝛde commaunded Moſes. And the children of Iſrael byd according to al that the Loꝛd commaunded Moſes, and pitched with they ſtandardes, and they iourndꝛd eueꝛ man in his kinred, and in the houſhold of his father.

The.iii. Chapter.

The leuites are not numbꝛed to go to batel, but to miniſter to the holyc place of ſanctuary. They muſt alſo pitch they tents next to the habytacyn,

Theſe are the generations of Aaron & Moſes, when the Loꝛde ſpake vnto Moſes in mounte Sinai. And theſe are the names of the ſonnes of Aaron: Nadab the eldeſt ſonne, and Abihu, Eleazer and Ithamar. Theſe are the names of the ſonnes of Aaron, whiche were prieſtes annoynted, and they hands filled to miniſter: but Nadab and Abihu died befoꝛe the Loꝛd, as they broughte ſtraunge ſpre befoꝛe the Loꝛde in the wyldeꝛneſſe of Sinai, and had no chyldeꝛen. And Eleazer and Ithamar miniſtꝛed

Leu. i. a
Nu. xvi. b.

The armie

Numeri

In the sight of Aaron thei father.

And the Lorde spake vnto Moyses, saying: brynge the tribe of Levi, and set them before Aaron the prieste, and let them serue hym and waite vpon hym, and vpon all the multitude before the tabernacle of wptnes to do the seruike of the habitaciō. And they shal waite vpon all the garnishmente of the tabernacle of wptnesse, and vpon the chyldeyn of Israell, to do the serupce of the habytacpon. And thou shalt geue the Leuytes vnto Aaron and hys Sonnes, for they are geuen vnto hym of the chyldeyne of Israell. And thou shalt appoynte Aaron and hys sonnes to waite on thei priestes office: and the straunger that cometh nye shal dye for it.

And the Lorde spake vnto Moyses, saying: Beholde* I haue take Leuites of schildeyn of Israell for al the first born openeth the matrice among the childe of Israell, so that the Leuites shalbe myne: because all the first born at mine: for the same day that I smote al the first born in the lād of Egypt I halowed vnto me al the first borne of Israell, bothe man and beaste: and myne they shalbe: for I am the Lorde.

And the Lorde spake vnto Moyses in the wilderness of Sinai, saying: Number the chyldeyn of Levi in the houses of thei fathers and kintreds, all that are males from a moneth olde and aboue. And Moyses numbed them at the woide of the Lorde, as he

C
Exod. xlii. a
Nu. viii. a.

Leuite sygnifieth com-
prie only a
minister of
seruente, an
here.

The armie

Numeri

was commaunded. And theese are the names of the chldren of Levi, Berson, Cahah, and Merari. And these are the names of the chldren of Berson in thei kinreds: Libna and Semei. And the Sonnes of Cahah in thei kinredes were: Amram, Jeezhar, Hebzon and Oziel. And the sonnes of Merari in thei kinreds were: Maheli and Mushi. These are the kinredes of Levi in the house of thei fathers,

D And of Berson came the kinrede of the Libnites and the Bersonites, which are the kinreds of the Semeites. And the summe of them (when all the males were tolde) from a moneth olde and aboue were seven thousand and fyne. C. And the kinredes of the Bersonites pitched behynde the habytacion westwarde. And the captain of the most auncient house among the Bersonites, was Eliasaph the sonne of Aael.

And the officer of the chldren of Berson in the tabernacle of wytnesse was to keepe the habytacion, and the tente wpth the couerynge thereof, and the hangynge of the doore of the tabernacle of wytnesse, and the hanginges of the courte, & the curtayne of the doore of the courte: which court went rounde about the dwelling, and the altier and cordes that perteyned vnto all the seruicetherof.

And of Cahah came the kinrede of the Amramytes and the kinred of the Jeezharytes and of the Hebzonites, and of the Ozielites

The office of the Gomeri the Levites
zielptes. And these are the kindreds of the
Gahalites. And number of all the males
from a moneth olde and aboue, was eighte
thousand and syre hundred: whiche way-
ted on the holpe place.

And the kindred of the childre of Gahal
pyched on the southside of the dwellinge.
And the captayn in the most ancient house
of the kindreds of a Gahalite, was Eliza-
phan the son of Oziel, and their office was
to kepe the arcke, the table, & candelsticke, &
the aulter, and the holpe vessels to myn-
ster wpth, and the vayne wpth all that ser-
ued thereto, and Eleaser the sonne of Aa-
ron the priest, was Captayne over all the
Captaynes of the Leuptes, and hadde the
overspyghte of them that wayted vpon the
holpe thynges.

And of Gomeri came the kindreds of the
Gahalites, and of the Agulites: and these
are the kindreds of the Gomerites. And the
number of them (when al the males from a
moneth old and aboue was told) drew vn-
to sixe thousand, and two hundred: And the
captayn of the most auncient house among
the kindreds of the Gomerites, was Zurel
son of Abihael, whiche pitched on the north
syde of the dwellinge.

And the office of the sonnes of Gomeri was
to kepe the boordes of the dwellinge, & the
barres, & plecters wpth the sockets thereof, and
al the instrumentes thereof, and al that ser-
ued thereto: and the pilers of the court round

ff. i. aboute

The office of Sumeri the Levites
aboute, and theyre sockettes wpth theyre
pyennes and cordes. But on the forefront
of the habitation, & before the tabernacle
of upnesse eastwarde, shal Moyses & Aarō
& hye sons ppych, & waite on the sanctuari
in stede of the chyldrene of Israell. And the
stranger that cometh hyn, shal dye for it.
And the hole sum of the Levites which Mo
ses & Aaron numbred, at the commaundmēte
of the Lord thozowe out theyr kynteds, e
uē of the males of a moneth olde & about
was. xxii. thousand.

¶ And the Lord said vnto Moyses: Numbre
all the first borne that are males among the
chyldren of Israell. From a moneth old and
about, and take þ number of their names
And thou shalt appoynt the Levites to mi
the Lord, for all the first born among þ chy
dre of Israell & the catel of the Levites for þ
first borne of the chyldre of Israell. And Mo
ses numbred as the Lord commaunded him
all the first born of the chyldren of Israell.
And all the first males in the summe of na
mes. from a moneth olde and about, were
numbred: two and twenty thousand, two
hundred, and thre score and thysyene.

And the Lord spake vnto Moyses, saye
inge: Take the Leuytes for all the fyfte
borne of the chyldren of Israell, and the ca
tel of the Levites for theyr catell: and the
Leuytes shal be myne whych am the Lord
And for the redempcyng of two hundere
and thre score and thysyene, whych are in

The office of **Numeri** the **Leuit**
 then the **Leuites** in the first borne of þ child-
 dren of **Israel**, take .v. sicles of every peece
 after the sicle of the holpe place, twentye **Exo. xxx. 6.**
 geras the sicle. And giue the money wherib **Leu. xxvi. 3**
 the od numbre of them is redemed, vnto **A-**
aron and his sonnes. **Exe. xlv. 6**

And **Moses** toke the redemption monie of
 the ouerplus that wer mo then the **Leuits**
 among the first born of the children of **Is-**
rael, and it came to a thousand, thre hundred,
 and .iii. score and .v. sicles, of the holp sicle.
 And he gaue that redemption mony vnto **Aa-**
ron and his sons at the word of the **Lorde**,
 spke as the **Lorde** commaunded **Moses**.

The .iiii. Chapter.

The office of the **Leuites**, every one after the
 stocke that he came of.

And the **Lorde** spake vnto **Moses** and **A-**
aron, & bad theym take the sum of
 the children of **Cahath** fourth of the
 sones of **Leui** in theyr kindreds & houses of
 theyr fathers from thyrty yere and aboue
 vntill fyfte all that were hable to warre
 to do þ worke in the tabernacle of wptnes.
 This shal be the office of the children of **Cah-**
ath in the tabernacle of wptnes whiche is
 most holp. And when the host remoueth, **Aa-**
ron and his sons shal come and take down
 the veil, and couer the arke of wptnes ther
 with, & shal put thereon a couering of tarus
 kinnes, and shal spred a cloth that is al to
 rith of **Sacincete** aboue all, and putte the
 faues therof in. And vpon the shewe table

The office of Numeri the Levites
they shal spread abrode a clothe of Jacinct
and put thereon the dishes, spones, flat pie-
ces, and pottes to poure wpth, & the dayle
bread shall be thereon: & they shal spread vpo
thē a covering of purple, and cover the same
with a covering of taxus skinnēs, and put
the staves therof in.

And they shal take a clothe of Jacinct and
cover the candellsticke of lpyghte, and the
lampes and her snoffers, and fyre pans, &
al her oyle vessels which they occupp about
it, and shal put vpo her and on al hir instru-
mētes, a covering of taxus skinnēs, & put
it vpon staves. And vpon the golden aulter
they shal spred a cloth of Jacinct, and put
on her staves.

W And they shal take all the thynges which
they occuppe to minister wpth in the holpe
place, & put a cloth of Jacinct vpon them &
cover thē wpth a covering of taxus skins,
and put thē on staves. And they shall take
away the ashes out of the aulter, and spred
a scarlet cloth thereon: and put about it, the
fyre pannes, the flesh hooks, the shouels
the basens, & all that belongeth vnto the
aulter, & they shal spred vpon it a covering
of taxus skynnes, & put on the staves of it
And when Aaron and his sones haue mad
an ende of covering the sanctuary & al the
thynges of the sanctuary, against that the
host remoue, then the sons of Cabath shal
come in to beare, and so let them not feare
the sanctuary least they die. And this is the
charge

The office of **Numeri** the **Leuites**
charge of the sons of **Tahath** in the taber-
nacle of witness. And **Eleazar** the sonne of
Aaron the priest, shal haue the charge to pre-
pare oyle for the lights and sweete sence, and
the dayly meat offering and the anoynting
oyle, and the ouerspyght of al the dwelling
and of al that therein is, both ouer the sanc-
tuarie and of all that partaketh thereto.

And the Lord spake to **Moses** and **Aaron**
sayinge: destroye not the troye of the kyn-
reds of the **Tahathites**, from amonge the
Leuites. But thus do vnto them that they
maye lyue and not dye, when they go vnto
the most holy place. **Aaron** and hys sonnes
shal go in and put them euery man vnto his
scrupce and vnto hys burthen. But let the
not go in to se when they couer the santu-
arie, lest they dye.

And the Lord spake to **Moses**, sayinge:
Take the sum of the chyldrene of **Berson**,
in the houses of theyr fathers and in theyr
kynredes: from thyrtye yere and aboue:
till fiftie al that are able to go forth in war
to do scrupce in the tabernacle of witness.
And this is the seruiçe of the kynred of the
Bersonites to serue and to bere. They shal
beare the curtaynes of the tabernacle, & the
roofof the tabernacle of witness and hys
couering, & the coueryng of the skynnes
that is on high aboue vpon it. & the hang-
ing of the doore of the tabernacle of witness
& the hanginge of the court, & the hanginge
of the gate of the court that is round aboute

The office of **Numeri** **the Levites**
the dwelling, and the aulter, and the cords
of them, and al the instrumentes that serue
vnto thepm, and all that is made for them.
And at the mouth of Aarō and his sonnes,
shall all the service of the childrene of the
Bersonites be done, in all thep charges, &
in all thep serupce, and ye shall appoynte
them vnto all thep charges, that they shal
wayte vpon. And this is the serupce of the
kynred of the chldren of the Bersonytes
in the tabernacle of wptnes, and they shall
be vnder the hand of Jthamar the sonne of
Zaron the pteite.

And thou shalt number the sonnes of Me-
raui in thep kynredes, and in the houses of
their fathers from thirtie yeres and aboue
vnto fiftie yeren all that is hable too goo
forth in wacte, to do the serupce of the ta-
bernacle of wptnesse.

D And this is the charge that they must
wayt vpon in al that they must serue in the
tabernacle of wptnesse: The bordes of the
tabernacle, and the battes, pplers and fo-
detties therof, and the pylles of the courte
round aboute, and their sockettes, pinnes,
and cordes, wyth all that pertapneth, and
serueth vnto them.

And by name ye shall recken the thyngs
that they must wayte vpon to beare. Wyth
is the serupce of the kynreds of the sonnes
of Merari in al thep service in the taberna-
cle of wptnes vnder the hande of Jthamar
the sonne of Zaron the pteite.

And

The office of **Numeri** the Levites

And Moses and Aaron, and the princes of the multitude numbred the sons of the Cahathites in their kindreds and houses of their fathers, from thirtie yeres and aboue vnto fiftie, all that were able to go forth in the hoste, and to do seruice in the tabernacle of witnesse. And the numbre of them in their kindreds, were. ii. M. lxx. C. and fiftie. These are the numbres of the kynredes of the Cahathites, of al þat did seruice in the tabernacle of witnes, which Moses and Aaron did numbre at the commaundemente of the Lorde by the hande of Moses,

And the sonnes of Gerson were numbred in their kindreds, and in the houses of their fathers, from thirtie yere vnto fyftie, all that were able to go forth in the hoste to do seruice in the tabernacle of witnesse. And the numbre of them in their kindreds, & in the houses of their fathers, was, two thousande, sixe hundred and thirtie. This is the numbre of the kynreds of the sonnes of Gerson, of all that dyd seruyce in the tabernacle of witnes, which Moses and Aaron dyd numbre at the commaundemente of the Lorde.

And the kynreds of the sonnes of Merari were numbred in their kindreds, and in the houses of their fathers, fro thirtie yere vnto fiftie, all that were able to go forth with the hoste, to do seruyce in the tabernacle of witnes. And the numbre of the was in their kindreds thre thousande and two

The office of Numeri the Levites
C. This is the nombre of the hiredes of the
sons of Moyses, which Moyses & Aaron num-
bered at the commaundement of the lord, by þ
hand of Moyses.

The hole summe whiche Moyses, Aaron &
the lordes of Israell numbered amonge the
Levites in their kindredes & householdes of
their fathers, from xxxi pere by vnto fifti,
euerpe man to do his office and service, & to
beare his burthen in the tabernacle of wpt-
nes, was eight thousand, five hundred and
foure score, which they numbered at the co-
maundemēt of the lord by the hand of Mo-
ses, euerpe man vnto hys seruyce and bur-
then: as the lord commaunded Moyses.

The .v. Chapter.

¶ Who they be þought to be cast out of the
host, The knowleing no of syn The cleansing
of synne don of ignorance. The lawe of the
spyt frutes, and of gealousy.

And the lord spake to Moyses, saying:
commaunde the children of Israell þ they
put forth of the host, al lepers, and al
that haue pñses, & al that are defiled vpon
the dead, whether they be males or females
þe shal put the out of the host, þ they defile
not the tentes among which I dwell. And
the chyldren of Israell dyd so, and put the
out of the host, as the lorde commaunded
Moyses. so dyd the children of Israell.
And þ lord spake to Moyses, saying, speake
vnto the children of Israell, whetier it be
man or woman, whē they haue sinned a-
gainst me

The office of **Numeri** the **Lewites**
maner spn which a man doth, wherwith a
man (a) trespaseth against the lord so þ the
soule hath donne a misse: then they know
ledge they? spynes whych they haue done,
and restore againe the hurt that they haue
done in the hoale, and put the fift part of it
more therto, & giue it him whose he hath tresp-
paced against. But if he that maketh the a-
mendes haue no man to do it to, then the a-
mendes that is made shal be the lordes, and
the prestes, besyde the ram of the attone-
ment offering, wherwith he maketh attone-
ment for him selfe. And al the first? frutes
whiche the children of **Israell** bynge vnto
the prest, shal be the prestes, & euery mans
halowed thynges shal be hys owne, but
whatsoeuer anye man gyueth the prest, it
shal be the prestes.

And the **Lorde** spake to **Moses**, saying: **W**
Speake to the children of **Israell**, & shewe **The lawe**
them. If anye mannes wife goe asyde and **of gelousy**
trespace against him, so that another man
lye with hys fleshy, and the thyng be hys
from the eyes of hir husbände, and is not
come to light that she is defyled (for ther is
no witnes agaynst hys) in as muche as she
was not taken wpth the maner, and (b) the
spirit of gelousie cometh vpon him and he
is gelouse ouer his wife, and she defyled, or
happely the spirit of gelousie cometh vpon
him, and he is gelouse ouer hys wyfe, & she
yet vndefyled. Then let hir husband bynge
hys vnto the prest, and bynge an offering
for

Ceremonies Numen

for hir: the tenth part of an Epha of barlye meale, but he shal poure none oyle therunto, nor put frankensens theron: for it is an offering of gelouspe, and an offeringe that maketh remembraunce of synne.

And let the priest bring hyr and sette her before the Lord, & let him take holie water in an eithē vessel, & of the dust that is in the floure of the habytaciō, and put it into the water. And the priest shal set þe wife before the lord, and uncover hir head, and put the memorial of the offering in hir hāds whych is the gelouse offering, and the pipeste shal haue bitter and cursing water in his hand, and he shal coniure hir, and shal say vnto hir, If no man hath liē with the, neither hast gone asyde & defiled thy selfe behynde thy husbāde, then haue thou no harme of this bitter cursing water.

But if thou hast gone asyde behind thine husband, and art defyled, and some other man hath lyen with the besid thine husbāde (& let the priest coniure hir wpth the cōiuraciō of the curse, & say vnto hir) the Lord make the a curse & a coniuraciō amōg the people: so that the Lord make thy thyghe rotte, & thy bely swell. and this bitter cursing water go into the bowels of the, that thy bellie swell, and thy thygh rotte, & the wyfe shal ye sape: (c) Amen Amen.

And the priest shal wypte this curse in a bel and washe it out in the bitter water. And when the cursing water is in her, then let the

The office of **Numeri** the **Leuites**
 the priest take the gelousp offering out of þ
 wiues hand, and waue it befoze the **Lorde**,
 and byng it vnto the alter: & he shall take
 an hanofull of the memoial offering, and
 burne it vpon the aulter: If she be defiled, &
 haue trespaced agaynst hir husband, then
 shall the cursing water go into hir, & he so
 bytter that hir bellpe shall swelle, and hyr
 thpgh shall rotte, and she shall be a curse a-
 mong hir people: That if she be not defiled
 but is clene, then she shall haue no harme,
 but that she may conceyue.

This is the law of gelousp, when a wyfe
 goeth aside behynd hir husband, and is de-
 filed for when the spirit of gelousp cometh
 vpon a man, so that he is gelouse ouerhys
 wyfe, the he shall bring hir befoze the **Lord**
 and the priest shall minister al this law vnto
 hir, and the man shall be gylteles, & the wyfe
 shall beare hir synne.

The Notes.

Trespasse

(a) Thys trespasse is wherewith we hurt oure
 neyghboure in woꝛdelpe goodes (as they calle
 them) and therfoze must the hurte be restoyed
 and the fyrst part moze thereto, If the party res-
 mayned not, to whom the restitucyon was, due,
 noz any of hys lawefull heyyes: then muste it be
 the priestes wage, which at that time had none
 other spued.

(b) The whole lawe of gelouspe seemeth to be **Jelouspe.**
 a feare and a certayne nureture of wyues, that
 they should be obedynte to theyr housbandes,
 chaste, manerly, and saythful, and suche as gyue
 none

Ceremonies Numeri

none occasyon to be suspecte, and thereto let-
urd this lawe whyle it kepte theym vnder, and
gaue theym no licence to runne at large, wher-
by they myght haue come in some suspecte, and
so haue come to this great shame before the co-
gregacion.

(c) **Amur** is an Hebrue worde, and signyfeth
euen so be it, or be it false and lye, approuynge
and allowynge the sentence goynge before: and
when it is doubled, it augmenteth the confes-
sacion, as in manie Psalmes, and Jo. v. i. vi.

The. vi. Chapter.

Nazare sig-
nifieth an
absteyner.

The lawe of the Nazarees that toke vpon
them abstynence. The maner of blessinge the
people.

And the lord spake vnto Moyses, say-
A ing: speake vnto the chyldren of Is-
rael, and say vnto them: when a mā
or woman appoynteth to ^{be} bowe a vow of
abstynence for to absteyne to the Lorde, he
shal absteyne from wyne and strong drinke
shal drinke no vinegre of wine or of strōg
drinke nor shal drinke whatsoeuer is pres-
sed out of grapes: shal eat no frethe gra-
pes, neither yet dyed as long as his absti-
nence endureth. Moreover he shal eat no-
thing that is made of the vine tre, nor so much
as the kernes of the huske of the grape.
And as long as the vow of his abstynence
endureth, there shal no rasure or sheere
come vpon his head, vntill his daies be
out, whych he fasted vnto the Lord, and he
shal be holy, and shal let the lockes of his
herte growe, as long as he absteyneth vnto

Here it ap-
peareth
what a
vow is af-
ter oldete-
stamente
whych was
a figure of
the vowe of
a chystiane
geayng and
dedicatynge
him selfe vn-
to god, as it
is spoken.
Rom. xii. a

to the Lord, he shall come at no dead bodie: **B**
 he shall not make him self unclean at the
 death of hys father, mother, brother or sy-
 ster: for the abstinence of his god is vpon
 hys head. And therfore as longe as his ab-
 stynence lasteth, he shall be holy vnto ϕ Lord.

And if it fortune that any mā by chaunce
 ope suddenly before him, & defile the head of
 his abstinence, then must he haue his head
 the day of hys cleansing: euen the seueneth
 daye he shall haue it. And the eighth daye he
 shall bring two turtles, or two yong pige-
 ons to the priest, vnto the doore of the taber-
 nacle of witness, And the priest shall offer
 thone for a synofferenge and thother for a
 burntofferenge, and make attonement for
 hym in that he sinned vpon the dead, & shall
 also hallow hys head the same daye, & shall
 absteyne vnto the lord the tyme of hys ab-
 stynence, and shall bring a lambe of a yere
 old for a trespassofferenge: but ϕ dayes that
 were before are loste. because his abstin-
 ence was defyled.

Whys is the lawe of the absteyner, when
 the tyme of his abstinence is runne out, he **C**
 shall be brought vnto the doore of the taber-
 nacle of witness, and he shall bringe hys
 offerenge vnto the Lord: an he lambe of
 a yere olde without spotte for a burntof-
 ferenge, and a she lambe of a yere old with-
 out blemish for a synne offerenge, a ram
 without blemish also for a trespassoffereng,
 and a baskette of swete bread of fine flour
 mingled

To haue ab-
 stinence of
 god vpon
 his head is
 a token of
 refusing
 the care of
 bodily thin-
 ges by that
 he secretly
 not by the
 herre of his
 head, or by
 trimming
 of hys lock
 or beard,
 whiche thing
 the world
 so greatly
 esteemeth.

Ceremonies Sumeri

myngled wpth oyle and wafers of swete bread, annointed wpth oyle wpth meate-offerynges and drynck-offerynges that belonge thereto.

And the priest shall bringe hym before the lord, and offer hys syn-offeryng & hys burnt-offeryng, and shall offer that ramme for a peace-offeryng vnto the Lord wpth a basket of swete bread, and the priest shall offre also his meat-offeryng, & his drynck-offeryng. And the absteiner shall haue his head in the doore of the tabernacle of wytnes, and shall take the herte of his sober head & putte it in that spyre, whych is vnder the peace-offryge.

Then the priest shall take the loddē thulder, of the rame and one swete cake oute of the basket, and one swete wafer also, & put them in the hande of the abstepner, after he hath shauen hys abstepnence of, and the priest shall waue them vnto the Lord, which offeryng shall be holy vnto the prieste, wpth the wauebryed and heue shoulder: and then the abstepner maye dryncke wyne.

Whys is the lawe of the Nazarite, which hath bowed hys abstepnence vnto the Lord for his abstepnence, besydes that hys hande can get. And accordyng to the vow whiche he bowe d, so he must do in the lawe of hys abstepnence.

And the lord talked with Moses, sayinge: speake to Aaron and his sons, sayinge: of this wyse shall blesse the chyldren of Israel, sayinge vnto them,

The

The Lord blessethe and kepe the.

The lord make his * face shyne vpon the
and be merciful vnto the. * That is
to geue the a
token of his
louing kind
ness.

The lord lyfte vp his countenaunce vpon
the, and geue the peace. For he hath put my
name vpon thy chyldren of Israel, that I
may blesse them.

The .vii. Chapter.

The offering of the Lordes and heades of
Israel, when the tabernacle was set vp.

AND when Moses had full set vp the
habitacon, and anointed it & sancti-
fied it, and al the vessels therof, and
had anointed and sanctified the alter also,
and al the vessels: thereof: then the princes
of Israel, heades ouer the houses of theyr
fathers, which were the lords of the tribes
that Godde and numbred, offered & broughte
theyr giftes before the lord .vi. couered cha-
rettes and .xii. oxen: two & two a charrette
and an ox euerp man, and they broughte
them before the habytacion.

And the lord spake vnto Moses, saying:
take it of them, and let the be to do the set-
tyng of the tabernacle of wytnesse, & geue
them vnto the Levites, euerp man after his
offyce. And Moses toke the charretts & the
oxen, and gaue them vnto the Levites, two
charrettes and foure oxen he gaue vnto the
sons of Gerson, accordyng vnto theyr of-
fice. And foure charrettes and eight oxen he
gaue vnto the sons of Merari, accordyng
vnto theyr offces, vnder the handes of A-
thamar

thamar the sonne of Aaron the High Priest. But vnto the sonnes of Cahath, he gaue none, for the office that pertayned to them, was holpe: and therfore they must beare vpon Shoulders.

B And the Princes offered vnto the dedycatyon of the aulter in the day that it was anoynted, and brought their gyftes before the alter. And the lord sayde vnto Moyses: let the princes bring theyr offerings, euery daye one pryncce, vnto the dedycatyng of the aulter.

The offering of **Jaheffon.**

He that offered his offering the first daye, was Jaheffon the son of Aminadab of the tribe of Iuda. And his offering was a siluer charger, of an hundred and thyrtye syles weight, and a siluer boule of thye scoze and ten syles of the holy sytle, both of the full of fyne wheten flour, mingled wth oyle for a meate offering: & a spon of ten syles of golde full of incense: and a bullocke, a ram & a lambe of a yere old for burnt offerings, and an he goate for a sinne offering, and for peace offerings two oxen, fye rammes, fye he goates, & fyue lambes of a yere olde. And this was the gyfte of Jaheffon the sonne of Aminadab.

The offering of **Jaathanaiel.**

The second daye did Jaathanaiel offer, the sonne of Iuar, captaine ouer Isachar. And his offering which he brought was a siluer charger of an hundred & xxx. syles weyght, and a siluer boule of thye scoze & x. syles of the holy sytle: & both full of fyne flour mingled

The offering Aumeri

gled wpth ople for a meat offering, & a golden spon of ten speles, ful of incense. And a bullock, a ram, and a lambe of a pere olde for burnt offerings, and for peace offerings two oren, fyue rammes, fyue he gotes, and fyue lambes of one pere olde. And this was the offering of Nathanael the son of Iuar.

The thyrd day, Eliab the sonne of Belon, the chiefest amonge the chyldren of Zabulon brought his offering. And his offering was a syluer charger of an hundred and thyrty speles weight, & a syluer boule of thye score and ten speles of the holy spele, and bothe full of fyne floure mingled with ople for a meat offering: and a golden spon of ten speles full of incense: and an oxe, and a ram, and a lambe of a pere olde for burnt offerings, and an he gothe for a spnofferinge, and for peace offerings two oren, fyue rammes, fyue he gotes, and fyue lambes of one pere olde. And this was the offering of Eliab the sonne of Belon.

The fourthe daye, Elisar the son of Sebeur, the chiefest amonge the chyldre of Iuben, brought his offering. And his offering was a syluer charger, of an hundred & thyrty sicles weighte, and a syluer boule of thye score and .x. sicles of the holpe spele, & both full of fyne floure mpngled with ople for a meat offering, and a golden spon of .x. speles ful of incense: and a bullock, a ramme and a lambe of a pere olde for burnt offerings, and an he gothe for a spnneoffring: and

Wg. i.

for

The offering Numeri

for peaceofferings, two oxen, five rammes, five he gores, and five lambes of one yeare olde. And this was the offering of Eliazur the sonne of Bedeur.

The offering of Salamiel.

The first day, Salumiel the sonne of Zuri Sabai, chiefe loide among the chyldren of Simron, offered: whose offering was a silver charger of an hundred and xxx. syles weighte, and a silver boule of the score and ten syles of the holy syle: And both full of fyne flour, mingled with oyle for a meat offering, and a golden spone of x. syles full of incense. And a bullock, a ram, a labe of a yeare old for burnt offerings, and an he goate for a synoffring: and for peaceofferings two oxen, v. rammes, v. he gores, and, v. lambers of a yeare olde. And this was the offering of Salumiel the sonne of Zuri Sabai.

The offering of Eliasaph.

The first day Eliasaph the sonne of Deguel, the chiefe among the chyldren of Baal offered: whose gyfte was a silver charger of an hundred and xxx. syles weighte, and a silver boule of the score and x. syles of the holy syle: and both full of fyne flour, mingled with oyle for a meat offering: and a golden spone of ten syles full of incense. And an ox, a ramme, and a lambe of a yeare olde for burnt offerings, and an he goate for a synoffring. And for peaceofferings two oxen, five rammes, five he gores, and five lambers of one yeare olde, and this was the offering of Eliasaph the sonne of Deguel.

The seventh day Eliahur the son of Amihud

The offering

Numeri

Amihud, the chiefe lord of the children of Ephraim, offered: and his gift was a silver charger of an E. and. xxx. sicles weyght: & a silver boule of thre score and. x. sicles of the holy sicle, & both full of fine flour mingled with oile for a meat offering: and a golden spone of. x. sicles full of incense. And a bullock, a ramme, and a lamb of a yeare old for burnt offerings, and an he goate for a sin offering, and for peace offerings, two oxen, v. rammes, & he goates, and five lammes of a yeare olde. And this was the offering of Amihud the sonne of Amihud.

The offering of Amihud.

The eighth day, offered Samahel the son of Isachazur, the chiefe Lord of the children of Issachar. And his gift was a silver charger of an hundred and thirtie sicles weight: and a silver boule of thre score and ten sicles of the holy sicle, and bothe full of fine flour mingled with oile for a meat offering: and a golden spone of ten sicles full of incense. And a bullocke, a ramme, & a lamb of a yeare old for burnt offerings, and an he goate for a sin offering: and for peace offerings two oxen, v. rammes, & he goates, and five lambs of a yeare old. And this was his offering of Samahel the sonne of Isachazur.

The offering of Samahel.

The ninth day: Abidan the son of Gedon, the chiefe Lord among the children of Beniamin, offered. And his gift was a silver charger of an hundred and. xxx. sicles weight, and a silver boule of thre score and ten sicles of the holy sicle, and both full of

The offering of Abidan.

Ex. ii.

Ex. ii.

The offering Sumetti

fyne flour mingled wpth oile for a meat offering, and a golden sponne of .x. cycles full of incense: and a bullock, a ramme, & a lambe of one yere old for burnt offerings: & an he goat for a sin offering: and for peace offerings two oxen, fyue rammes, fyue he goates, and v. lammes of one yere old. And this was the offering of Abidan the sonne of Bedeon.

The offering of Ahiezzer. The tenth day, Ahiezzer the sonne of Ammih Saddai, chiefe lord among the chyldren of Dan, offered. And his gift was a siluer charger of an d. l. and thirtie cycles of weyght: a siluer boule of thre scoze and ten cycles of the holpe cycle: and both ful of fyne flour mingled wpth oyle for a meat offering: and a golde sponne of ten cycles ful of incense: a bullock, a ramme and a lambe of a yere old for burnt offerings, & a he goat for a sin offering: and for peace offerings .ii. oxen & rammes. fyue he goates, and, fyue lammes of a yere old. And this was the offering of Ahiezzer the sonne of Ammih Saddai.

The offering of Bagiel. The xi. day, Bagiel the sonne of Ozer the chiefe lord among the chyldren of Aser offered. And his gift was a siluer charger of an hundred and thirtie cycles of weyght: a siluer boule of thre scoze and ten cycles of the holpe cycle, and both full of fyne flour mingled wpth oile for a meat offering: and a golden sponne of ten cycles full of incense. And a bullock, a ramme and a lamb of a yere old for burnt offerings: & an he goat for a sin offering: and for peace offerings

The offering Numeri

two open five rams, five goats, & spue lambs
of one yere old, And this was the offering of
magiel the sonne of Merari.

The .xii. daie, Ahira the sonne of Enan
chiefe lord amonge the children of Israhel
thali offered, and hys gift was as pluer char-
get of an hundred and thirtie sicles waight
a siluer boule of thye scoze, and ten sicles of
the holy spale, both ful of fyne floure min-
gled wpth ople for a meat offering: & a gol-
den spone of twentye spales ful of incense
And a bullock, a rame, and a lambe of one
yere old, for burnt offerings, and an he goat
for a syn offering, and for peace offerings,
two open, spue rammes, spue he goats, and
two lammes of one yere olde. And thys was
the offering of Ahira the sonne of Enan.

Of thys maner was the dedecacron of
the alter whē it was anoynted, vnto which
was brought by the prynces of Israhel .xii.
chargers of siluer, twelue spluer boules, &
twelue spones of gold: euery charger con-
teynnyng an hundred and thirtie spales of
spluer, and euery boule thye scoze and ten,
so that al the spluer of all the vessels, was
two thousand and foure hundred spales of
the holy spale. And the twelue golden spo-
nes, whych were ful of incense, contained
ten sicles a pece of þ holý sicle: so that al þ
gold of þ spones, was an hundred & .xx. sicles.


Al the oren that were broughte for the
burnt offerings were twelue, and the ram-
mes twelue, & the lammes twelue of a yere

Ex. iii. olde

olde a pece, wpth the meatoffrynges: wpth
he goates for synne offrynges. And al the of
of the peace offrynges were. xiiii, ramme
ly. he goates. ly. and lambes of a yere olde
piece. ly. and this was the dedicacion of th
altter, after that it was anointed.

And when Moyses was gone into the ta
bernacle of wytnesse to speake with God
he heard þ voyce of one speakyng vnto him
oute of the mercy seate that was vpon th
acke of wytnesse, euen betwen the two che
rubins, he spake vnto him.

The .viii. Chapter.

 The dysposicion and order of the lampe
The forme of the candelsycke. The clea
nyng and offerynge of the Levites. The ag
of the same.

Exod. xxx. **A**nd the lord spake vnto Moyses, say
inge: speake vnto Aaron, and say v
to him: * when thou putteste on th
lampes, se they lighte al leuen vpon þ fo
front of the candelsyck. And Aaron did ac
cordingly, & put the lampes vpon the fo
front of the candelsycke, as the Lord co
maunded Moyses, and the worke of the ca
delsycke was of wyffe golde, both the ba
and the floutes thereof. And accordyng v
to the vision which the Lord hadde shew
Moyses, so he made the candelsycke.

And the Lord spake vnto Moyses, sayin
take the Levites forth of the chyldren of
rael, and cleanse them. And this do vnto
when thou cleansest them, spynkle water
purifyng

incorpeinge vpon them, and make a rasure
running alonge vpon all the flesh of them,
and let them walke their clothes, and then
they shall be cleane. And let them take a bul
lock, and his meat offering, fine floure ming
led with oile, and an other bullocke shalt
thou take to be a synoffring.

Then bring the Levites before the taber-
nacle of witness, and gather the hole multi
tude of the childe of Israel together. And
bring the Levites before the Lorde, & lette
the children of Israel, put their hands vpo
the Leuites. And let Aaron heue the Levites
before the Lord for an heueoffring gyfte of
the children of Israel, & then let the be ap
pointed to waite on the service of the Lord.
And let the Leuites put their hands vpo
the heads of the bullockes, & then offer the
one for a synoffring, and the other for a
burnt offering before the lord: to make at
tonement for the Leuits. And make the Le
uites stand before Aaron and his sonnes, &
heue them to be an heueoffring vnto the
Lord. And thou shalt separate the Levites
from amonge the children of Israel, that
they be myne: & after that let them go and
do the seruyce of the tabernacle of witness.
Blesse them, & hallow them, for they are gy
uen me from among the childe of Israel,
for I haue taken them vnto me for al the
firstbornes that open the matrice amonge the
children of Israel.

For all the first borne among the chyl
dren

Num. iii. c.

C

Exo. xiii. a

Ceremonies Numbers

Children of Israel are myne, both man & beast, because the same time that I smote & spred boznen in the land of Egypt, I sanctified them for my self: and I have taken the Levites for all the first borne among the children of Israel, and have given them unto Aaron and his sonnes forth of the children of Israel, to do the service of the children of Israel in the tabernacle for witness, and to make the an attonement for the children of Israel, that there be no plague among the children of Israel, if they come nigh unto the sanctuarie.

Num. xiii. c. **D** And Moses and Aaron and all the congregation of the children of Israel did unto the Levites, according unto all that the Lord commanded Moses. And the Levites cleansed themselves, and washed their clothes. And Aaron offered them before the Lord, and made an attonement for them to cleanse them. And after that, they went in to do their service in the tabernacle of witness, before Aaron and his sonnes. And according as the Lord had commanded Moses concerning the Levites, even so they do unto them.

And the Lord spake unto Moses saying, This shall be the manner of the Levites: from twenty yeare upward, they shall go in, to wait upon the service in the tabernacle of witness, and at fifty they shall cease waiting upon the service thereof, and shall labour no more, but shall minister, unto the children

thyen in the tabernacle of wytnesse, & there
wapte, but that do no more seruice. And see
thou do after this maner vnto the Levites,
in theyr waptynge tymes

The .ii. Chapter.

O The offer of pascouer offeringe of the
cleane and vncleane. A cloude couerynge the
tabernacle leadeth the hoste.

And the lord spake vnto Moyses in the
wildernesse of Sinai, in the first mo-
neth of the second yeare after they were
come out of the land of Egypte, say-
inge: let the chyliden of Israel offre pas-
ouer in his season, euē the .xiiii. day of this
moneth at euē, they shall kepe it in his sea-
son, according to the ordynances & maners
therof. And Moyses bad the chyliden of Is-
rael that they shuld offre pascouer, & they
offred pascouer the .xiiii. daye of the firste
moneth at euē in the wyldeynes of Sy-
nai: and dyd accordyng to all that the lord
commaunded Moyses.

And it chaunced that certayn men whiche
were defiled with a dead corse, so that they
myghte not offre pascouer the same daye,
came before Moyses & Aaron the same time
& saide: We are defiled vpon a deade corse,
wherefore are we kepte backe that we may
not offre an offeringe vnto the lord in the
due season, among the chyliden of Israel?
And Moyses sayde vnto them: saie, that I
may heare what the lord wyl commaund
you, and the Lord spake vnto Moyses, say-
ing

Exod. xii. 1.
Leu. xii. 1.
Nu. xxi. 1.
Deu. xvi. 1.

inge: speake vnto the chyl dren of Israel, & saie. If any man among you oꝝ your chyl dren after you, be vncleane by the reason of a corse, oꝝ is in the way farre of, then let hym offer pascouer vnto the Lorde, the fourtene daye of the second moneth at euē and eat it with swete bread & soute herbes, let them leaue non of it vnto the morning, noꝝ breake any bone of it. And accordyng to all the ordynance of the pascouer, let them offer it.

But If a man be cleane and not let in a iourney, and yet was negligent to offer (a) pascouer: the same soule shall perishe from his people, bicause he brought not an offering vnto the lord in his due season: and he shall beare hys synne. And when a straunger dwelleth among you, & wyl offer pascouer vnto the lord, accordyng to the ordynance of pascouer & maner therof shall he offer it. And ye shall haue one lawe both for the straunger, & for him that was boꝝne at home in the land.

And the same day that the habitacio was reared vp, a cloud couered it on hye vpo the tabernacle of wptnes: and at euē ther was vpon the habitacio, as it were the likenes of fyre vntyll the morninge. And so it was alwaye, that the cloude couered it by daye, & the similitude of fyre by nyght. And when the cloud was taken vp from the tabernacle, then the chyl dren of Israel iourneied, & where the cloude abode, ther the chyl dren
of

of Iſrael pitched theſe tentes. At ſ mouth of the ſorde the children of Iſrael iourneied, & at the mouth of the lord they pitched. And as long as the cloude abode vpon the habitacion, they lape ſtill, and when the cloude tarped ſil vpon the habitaciõ longe tyme, the children of Iſraell waited vpon the lord and iourneied not.

If it chaunced that the clond abode any ſpace oꝝ tyme vpon the habytacpon, then they kept theſe tentes of the mouth of the lorde: and they iourneied alſo at the commaundemēt of the lord. And if it happened that the cloude was vpon the habytacpon from euen vnto moꝛnyng, and was taken vp in that moꝛninge, then they iourneied. Whether it was by dape oꝝ by nyghte that the cloude was taken vp, they iourneied. But when the cloude tarved two dapes, oꝝ a moneth, oꝝ a longe ſeaſõ vpon the habytacpon, as long as it tarped thereon, the children of Iſraell kept theſe tentes, and iourneied not. And aſſone as ſ cloude was taken vp, they iourneied. At the mouth of the lord they reſted, and at the comādimēt of the lord they iourneied. And thus they kept the watch of the lord at the comādimēt of the lord by the hand of Moſes.

The Notes.

(a) As it was wpth the Jewes foꝝ they caſte ſambe which was theſe paſſouer ſo is it with vs in oure ſpiritmall caſte oꝝ paſſouer. Whoſe care doeth not frequently beleue the redemption

cyon

pon of mankynde, whych was thowoly say-
 red in offerynge of the true lambe Christe, and
 amenderh not hys lyfe, nor turneth frome vyce
 to vertue in the tyme of thys mortall lyfe: Shall
 not belonge to the gloye of the resurreccion,
 whiche shall be gyven to the true worshyppes
 of Christ, but shall be roted out from the compa-
 ny of the sayntes.

The .x. Chapter.

The trumpetes of syluer and the vse ther-
 of. The Israelites depart from Sinai. The
 captaynes of the host are numbred. Hobab re-
 fuseth to go wth Moles.

And the lord spake vnto Moles, say-
 ing: Make the two trumpets of bea-
 ten siluer, that thou mayest vse them
 to call the company together, and whē the
 host shall iourney. When they blowe wth
 them, all the cōpany shall resorte to the vn-
 to the doore of the tabernacle of wytnes. If
 but (a) one tropet blow only, then the prin-
 ces which are heads ouer thousands of Is-
 rael shall come vnto the. And whē ye tromp
 the first tyme, the hostes that lye on the east
 partes shall go forwarde.

And when ye trompe the seconde tyme,
 then the hostes þ lye on the south syde shall
 take their iourney: for they shall trope whē
 they take their iourneies. And in gathering
 the congregacyō together, ye shall (b) blow
 and not trompe. And the sonnes of Aaron,
 the priestes shall blow the trompettes, and
 shall haue them: and it shall be a lawe vnto
 you for ever, and among your chyldren af-

ter pou.

And when ye shal go to war in poutlanthe agaynste pour ennempes that bere pou, ye shall(c) trompe with the trompets, and ye shall be remembred before the Lorde your god, and saued from your ennempes: Also when ye be merse in your feastē dayes, and in the first dayes of your monethes, ye shall blowe the trompets ouer your burnt sacrifices and peaceoffyrnges: that it maye be a remembraunce of you before your God. I am the Lorde your God.

And it came to passe the twentye daye of the second moneth in the second yere that the cloude was take vp from the tabernacle of witnesse. And the children of Israel toke their iourne out of the wilderness of Sinai, and the cloude rested in the wilderness of Sharan. And they firste tooke their iourne at the mouth of the lord by þ hand of Moyses: euen the standard of the hoste of Juda remoued with theire armies, whose captayne was Nahason sonne of Amnadaab. And ouer the hoste of the tribe of the childre of Issachar, was Nathanael the son of zuar. And ouer the host of the tribe of the children of Zabulon was Eliab the sonne of Helon. And the habitation was take downe and the sonnes of Gerson & Merari wente for the bearynge of the tabernacle.

Then the standard of the hoste of Ruben went forth with their armies, whose captayne was Elizur the son of Sedeur. And
ours

ouer the host of the tribe of the chyldren of Symeon: was Samalie the sonne of Suri Saddai. And ouer the hoste of the tribe of the chyldren of Gad: was Elpasaph the son of Deguell. When the Calahytes wēt forwarde and bare the holp thynge, and the other dyd set vp the habitacō again their compnyge.

When the standard of the host of the chyldren of Ephraim went forth with their armies, whose captain was Elisama the son of Amiad. And ouer the hoste of the tribe of the sonnes of Manasse, was Samaliel the sonne of Bedazur. And ouer the host of the tribe of the sonnes of Benjamin, was Abidan the sonne of Bedeon.

And hindermost of al the host, came the standard of the host of the chyldren of Dan with their armies whose captayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoste of the tribe of the chyldren of Aser, was Pagell the sonne of Ochnan. And ouer the hoste of the tribe of the chyldren of Rephthalpe was Ahira the sonne of Enan: In thys maner were the iourneyes of the chyldren of Israel with their armies

* Or: By: gill.

When they remoued.

And Moses said vnto (D) Dobab the son of Aaguel y Madiantie Moses father in lawe: We go vnto the place of whiche the Lord said: I wyl gyue it pou. Go with vs, and we wyl do the good: for the Lord hath promised good vnto Israel. And he sayed vnto

unto him: I wyl not, but wyl go to myne
ownt lande, and to my kintred. And Moyses
sayd: oh naye, leaue vs not, for thou know-
west where is best for vs to pitch in the wil-
dernesse, and thou shalt be cur^e guid. And
if thou go with vs, loke what goodnes the
Lorde sheweth vpon vs, the same we wyl
shewe vpon the.

* Some
read open.

And thei departed from the mount of the
Lorde thre dayes iournepe, and the arke of
the testament of the Lorde went before the
in the thre dayes iourney, to searche oute a
resting place for them. And the cloud of the
Lorde was ouer them by day when thei wēt
forth of thirtentes.

And when the Arcke wēt forth, Moyses
sayde: Lpse vp Lorde, and let thynne enemi-
es be scattered, and lette them that hate the
flee before the. And when the Arcke rested,
he sayd: retorne (lorde) vnto the many thou-
sandcs of Israel.

The Notes.

(a) To blow one trompet, is to shew, & worde
of health singly, after the vayne of the salthe.

(b) The common people must be plainly taught
by the priestes, without curptise.

(c) In tyme of warre muste they trumpe with
trumpets, which signifieth, that when most neede
is, then muste praye, and lifting vp of the
minde to God be therselue exercised.

(d) Hobab is the same, that before is called He-
thio. As Salomon in some places is Jotha-
ba, and as Olyas is also Haryas. he was the
sonne of Raguell the father of zephora. Mo-

one traper.

The prie-
stes shall
blow.

To trumpe
agaynst en-
emies.

Hobab.

les were: albeit that in the, 11. of Exod. Maguell
be called hys father, not because he was son in
bede, but because he was his fathers father,
wherby manner of speakinge is not a fewe tymes
used in the scripture.

The xi. Chapter.

The people murmured and so punished
with fyre. They desire flesh. The loth Adams
The murmuring and wauering faith of Mo-
ses. The Lord burdeneth the burden of Moses
in severity of the auncients, and they prophes-
sy: Elhad and Medad do also prophesy in the
host. It raineth quails. The fowle raueners
are punished.

Ward
discontente
of dyd wye-
holpe.
And the people complained, and it
displeased the eares of the Lord. And
when the lord heard it, he was wroth,
and the fire of the Lord burnt among the
people, and consumed the uttermost of the hoste. And
the people cryed vnto Moses, and he made
suite vnto the Lord, and the fire quenched.
And they called the name of the place, *
Chabarah, because the fyre of the Lord
burnte amonge them.
And the common sort of people that was
amonge them, fell a lusting. And the chy-
dren of Israel also went to, and wept, and
sayd: who shal geue vs flesh to eat? we re-
membere the fishe, whiche we should eate in
Egypt for nought, and of the Cucumbers
and melons, lekes, Onions, and Garlick.
But now our soules are dyped awaie, so
our eyes loke on nothinge elles, saue vpon
Manna.

The Manna was as it had bene Corian
 ber seide, and in apparaunce lyke Bedell-
 on. And the people wente about and gathe-
 red it, and ground it in mpyles, or beat it in
 morters and baked it in pannes, and made
 cakes of it. And the tast of it was lyke vn-
 to the taste of an ople cake. And when the
 deu'e fell aboute the host in the nyght, the
 Manna fell therewpth.

And when Moyses heard the people wepe
 in their howholes, euery man in the doore
 of hyt tentes, then the wraoth of the Lorde
 waxes hote exceedingly: and it grieved Mo-
 ses also. And Moyses saied vnto the Lorde:
 wherefore dealest thou so cruelly with thy
 seruant? wherefore do I not finde fauour in
 thy syght. Whens thou puttest the weight
 of this people vpon me? Haue I concei-
 ued all this people? or haue I begot them,
 that thou shouldest saie vnto me, carrye
 in thy bosome (as a nurse beareth the suc-
 kyng child) vnto the land which thou sware
 vnto thy fathers? where shall I haue
 flesh to giue vnto all this people? For they
 wepe vnto me, sayinge: geue vs flesh that
 we may eate, I am not able to beare al this
 people alone, for it is heauy for me. What-
 fore if thou deale thus wpth me, kyll me I
 praye the, if I haue founde fauoure in thy
 syght, and let me not see my wretchednes.

And the Lord sayed vnto Moyses: gather
 vnto me thre score and ten of the elders of
 Israel, whpch thou knowest that they are

Murmuring Numbers

Gen. ix. 8.
* That is
I will in-
spire them
with the
same spirit.

the elders of the people, and officers ou-
them, and bryng them vnto the tabernac-
of witness, & let them stand there with the
And I will * come doune and talke wth it
ther, & take of the * spirit whych is vpon the
And put vpon the and vpon thepm, & the
shall beare wth the in the burthen of the
people, and so shalt thou not beare alone.

And say vnto the people: halow your si-
ues agaynst to inuolowe, that ye maye eat
fleshe, for ye haue whined in the eares of the
lord, saying: who shall geue vs fleshe to eat
for we were happy whē we were in Egypt:
therefore the lord will geue you fleshe, as ye
shall eat. Ye shall not eat one day onely, ex-
ther two or fīue daies, either ten or twenti
daies: but even a moneth long, and vntil
it come out of the * nourels of you, that ye
be ready to perbake: because ye haue cast
that Lorde aside, which is among you, and
haue wepte before hym, saying: why cam
we out of Egypt?

Dimos-
thes.

And Moses saide: sixe hundred thousand
foote men are there of the people, among
which I am. And thou hast said: I wil giue
them fleshe, and they shall eat a moneth
longe. Shall the shepe and the ox be slain
for them to fynd them? Either shall all the
fish of the sea be gathred together to serue
them? And the Lord sayd vnto Moses: In
the Lordes hand waxed short? Thou shalt
se whether my word shall come to passe or
not.

And

And Moses went forth, and tolde the people the saying of the Lord, and gathered the thre score and ten elders of the people and set them roundabout the tabernacle. And the Lord came downe in a cloud, and spake vnto him, and toke of the spirit that was vpon hym, & put it vpon the thre score and ten elders. And as the spirit rested vpon them, they (b) prophesied & did nought els. But there remayned two of the men in the hoste: the one called Eldad, and the other Medad. And the spirit rested vpon them for they were of them that were wyrtten, but they went not out vnto the tabernacle: and they prophesied in the hoste.

And ther ran a ponge man and told Moses, and sayd: Eldad, and Medad doo prophesie in the hoste. And Josua the sonne of Nun, the seruante of Moses, which he had chosen out, answered and sayd: O Master Moses, forbide them. And Moses said vnto him, enuiest thou for my sake? wold god that al the lordes people could prophesie, and that the Lord would put his spirit vpon them, And then both Moses and the elders of Israel, gat them into the hoste.

And ther went forth a wynde from the lord, and brought quayles frō the sea, and let them fall about the host, euē a daies iourney roundabout on euery side of the hoste, And two cubites hye vpon the cattell, And the people stode by al that day and al that night, and on the morow & gathered quail-

Murmuring **Numeri**

les. And he that gathered least, gathered, & homers full. And they killed their counte-
about the hoste.

6 And whyle the fleshe was yet betwene
their teth, afore it was chewed by, & wrath
of the lord waxed hoate upon the people,
and the Lord slew of the people an exceeding
mightie slaughter. And they called the name
of the place * **ibiyath Bathauah**: because
they burped the people that lusted there,

That is the
graves of
luste.

And the people toke their iourney from
ibiyath Bathauah vnto **Bazereth**, and
abode at **Bazereth**.

The Notes

(a) Luke Fenel. l. 2.

(b) To prophesye, is sometime to preache the
word to the people, as it is. i. **Corinth. xiii. 2.**
or to shewe the wonderfull workes of God.
or to shewe thyng's to come. But to prophesye
and do nought else, is here to rule the people of
God, according to the spirit, & to gouerne theyr
subiectes, with iudgemente, iustice and truely.

The. xii. Chapter.

6 **Aaron** and **Mary** grudged againt **Moses**,
Mary was stricken with the leper and healed
at the prayer of **Moses**.

In the he:
brie. thys
womā was
called Mir-
iam.

And * **Mary** and **Aarō** spake againt
Moses, because of his wife of **Ande**,
whych he had taken: for he had take
to wyfe one of **Ande**. And they saide, dothe
the **Lord** speake onelye thowhe **Moses**?
doth he not speake also by vs? And **the Lord**
heardit. But **Moses** was a very meke man
aboue all the menne of the earth. And the
Lord

Murmuring **Numeri**

Lord spake at once vnto Moyses, vnto Aaron and vnto Marpe: Come out ye thre vnto the tabernacle of witnessse: & they came out all thre.

And the lord came* downe in the pillar of the cloude, and stode in the doore of the tabernacle, and called Aaron and Marp. And they went out both of them. And he sayde, heare my wordes: If ther be a prophet of the lordes among you, I wil shew my selfe vnto him in a vision, and will speake vnto hym in a dreame. But my seruaunt Moyses is not so: whych is saythefull in all myne house. Vnto him I speake (a) mouthe too mouth, and he seeth the sight & the fashion of the Word, and not thurough tidels. Wherfore then were ye not afrayed to sprake agaynst my seruaunt Moyses.

And the lord was angrie with them, and went his waye, & the cloude departed from the tabernacle, And behold. Marp was become lepious as it were snowe. And when Aaron looked vpon hir, & sawe that she was lepious, he sayd vnto Moyses: Oh I beseech the my Lord, put not the synne vpon vs, whych we haue folyshly committed & synned. Oh, lette hir not be as one that come dead forth of the mother & wombe: for halfe hir flesh is eaten awape.

And Moyses cryed vnto the Lord, saying: Oh God, heale hir. And the lord said vnto Moyses: If hir father had (b) spit in hir face wuld she not be ashamed. .ii. daies, let hyr

Deh. iii.

B
Gen. xli. a

Lev. xiii. a

C

De

Murmuring Numeri

he shut forth of the hoste seven dayes, and after that let hit be receiued in agayne. And Mary was shut out of the hoste seven daies and the people remoued not, till she was broughte in agayne. And afterwarde, they remoued fro Bezereth, and pitched in the wilderness of Isharan.

The Notes.

Mouth to mouth.

(a) To speake mouth to mouth, is to shewe sympathy by manylike signes and tokens, so that thereby we be doubtlesly assured of the will of God. As for the bodyly mouth, here is no mencion thereof.

To spee in her face.

(b) If her father had spyt in her face, that is, if he hadde punished her, and caused her to see her offence. The Lord is a father, and punisheth his chosen not to dampne them, but to correcte them and feare them, and to dyue them to earnest repentance. After seven dayes was she receiued againe into the host: so after repentance had must we be receiued into the congregation.

The xiii. Chapter.

Certayne are sente to searche the lande of Canaan: whyche bynge wth them a cluster of grapes for a signe of fruitfulness.

And the Lord spake there vnto Moses, saying: Send me out to searche the land of Canaan, whyche I giue vnto the chyldren of Israel: of euery tribe of their fathers a man: and let them al be such as are rulers among the. And Moses at the commaundemente of the lord sente forth of the wilderness of Isharan, suche men as were al heades amonge the chyldren of Israel, whose names are these.

Murmuring Numbers

In the tribe of Ruben : Sammus the sonne of Isacar : In the tribe of Symeon, Saphat the sonne of Dou: In the tribe of Juda, Caleph the son of Iephune: In the tribe of Issachar, Igeal the son of Joseph In the tribe of Ephraim, Hoses the sonne of Nun. In the tribe of Beniamyn, Isai the sonne of Raphu. In the tribe of Zabulon, Badiel the sonne of Sodi. In the tribe of Joseph he was of Manasse, Baddi the sonne of Susi. In the tribe of Dan, Amiel the sonne of Benali. In the tribe of Aser, Sethur the sonne of Michael, In the tribe of, Repthali, Rahebi the sonne of Raphsi. In the tribe of Gad, Guel the son of Machi: These are the names of the men wherof Moses sent to espye out the lande. And Moses called the name of *Hoses the sonne of Nun, Josua.

And Moses sent them forth to espye out the land of Canaan, and sayd vnto them: get you Southwarde, & go vp into the highe countrey, & see the lande what maner thing it is, and the people that dwell therein: whether they be strong or weake, few or many and what the land is that they dwell in, whether it be good or bad, and what maner of cities they dwelle in whether in tentes or walled townes, and what maner of land it is: whether fat or leane, and whether there be trees therein or not. And be of good courage, & bring of the fruite of the land. And it was about the time that grapes are first ripe,

Hoses of
the signifi-
cantly saving
of Canaan,
Josua, or
Jehosua
signifieth
the saluati-
on of the
people.

Murmuring Numbers

A And they went vp & serched out the lande from the wilbernes of zin vnto Aelion, armen goo to Demath, & they ascended vnto the south & came vnto Debzon, where Ahiman was and Sefai, & Thelman the son of Enack. Debzon was buylte seuen yeares before Enack in Egypt. And they came vnto the rpuer of Escoll, and they cut downe ther a braunche with one cluster of grapes & bare it vppon a staffe betwenet wayne, also of the pomegranates, & of the figges of the place. The riuer was called Enescoll, bicause of þ cluster of grapes which the chyldren of Israel cut downe there.

D And they turned backe agayn from serchyng the lande at fourtye dayes end. And they went and came to Moses and Aaron and vnto all the companie of the chyldren of Israel, vnto the wylbernes of wharan euen vnto Cades, and brought them word and also vnto all the congregacion, and shewed them the fruite of the lande. And they tolde him, sayinge: we came vnto thyl land whither thou sendest vs, and surely it is a land that floweth wpth mylke and honye, and here is of the fruite of it. Neuclest the people be strongest that dwell in the land, and the cyties are walled and cedynge greute, and mozeouer we sawe thychylozen of Enack there.

The Amaleckes dwell in the south countrey, and the Bethyptes, Jebusyptes and th Amoyites dwell in the mountains, and th Canaytes

Jud. 1. d.

1. Canais

after the

Abalde.

*** The riuer
of the grape
of the valey
of the clu-
ber.**

**That is to
say, repleni-
shed w all
plenty and
comodities**

Murmuring Aumeri

Cananites dwell by the sea, and a long by the coast of Jordan.

And Caleb killed the murmure of the people agaynst Moses, sayinge: let vs go by & conquere it, for wee be able to ouercome it. But the men that went by with him, sayd: We be not able to go by againste þe people, for they are stronger then we: And they brought by an euil reaporthe of the land whych they had searched vnto the chyldren of Israell saying: The land which we haue gone thorow to search it out, is a land that * eateth **That is to say, no grass get dwells there.** by the inhabytauntes therof, and the people that we saw in it, are men of stature, And there we sawe also gyauntes, the chyldren of Enack, which are of the giauntes. And we seemed in our syght as it were grea Choppers, and so we did in their sight.

The xiiii. Chapter.

The people despayrnyge of cammyng to the land promysed, do murmure agaynst God and woulde haue stoned Caleb & Josue. The searchers of the lande dye. Amaleche kylleth the Israelytes.

Ad all the compaigne cryed out, & the people wept thorow out that night, & all the people of Israell murmured agaynst Moses and Aaron, sayinge: Wold God we had dyed in the land of Egypt, either we wold we had dyed in thys wyldestenness. Wherfore hath the lord broughte vs vnto thys land to fal vpon the sword, that both our wyues, & also our chyldren shoulde be

Murmuring Mumeri

be a pape: is it not better that we retourne to Egypte agayne? And they sayde one to another: let vs make a Capitayne, and retourne to Egypte agayne.

Ex. 17. 1. b **1. Mach. 11.** **B** And Moyses and Aaron hearyng thys fell on their faces before al the multitude of the children of Israel. And Josua the sonne of Nun, & Caleb the son of Iephune whych were of them that serched the lande, rente theyr clothes and spake vnto all the company of the children of Israel, saying: The land whych we walked thorow to serch it, is a very good land. If the lord haue l. d. to vs, he wil bring vs into thys land, and giue it vs, which is a lande þ floweth w mlyke & hony. But in any wise rebel not against the Lord. Moreouer feare ye not the people of the land, for euē as bread, so may we deuour them: their child is departed fro them, & the lord is with vs, feare them not therfore.

That is **Ex. 17. 1. b** **1. Mach. 11.** **And** And all the people bad stone them wth stones. But the glory of the Lord appeared in the tabernacle of witnes vnto al the children of Israel. And the Lord sayde vnto Moyses, How long shall this people: & raple trouble me, and how long wyl it be er they beleue me? for al my signes which I haue shewed amonges them; I wyl smite them wth the pestilence and destroye them, and wyl make of the a greater naciō, and a myghty er then they.

C And Moyses said vnto the Lord: then the Egyptians shall heare it, for thou broughtest

murmuring Numeri

And thus people with thy might from them;
And it wyl be told to the enhabitors of this
land also, for they haue herd likewise that
thou the lord art among this people, & that
thou art sene face to face, and þ the cloude **Exod. xxxij.**
standeth ouer them, and that thou goest be
fore them by day time in a pillar of a cloud,
and in a pillar of fyre by nyght.

And thou shalt kyl al thys people, as they
were but one man, then the nations which
haue herde the same of the wyl speake, say
inge: because the Lorde was not hable to
bring in this people into the land which he
swore vnto them, therfore he slew them in
the wildernes.

So now let the power of my lord be great
according as thou hast spoken, saying: the
Lorde is longer he be angry, and ful of mer
cy, and suffereth syn and trespase, and lea- **Psal. cxl.**
ueth no man innocent, and visiteth the in
iquitousnes of the fathers vpon the chyld
ren even vpon the thyrde and fourth gene
ration, be mercyful I beseeche the therfore
vnto the syn of thys people, accordyng vn
to thy great mercy, and accordyng as thou
hast forgiven this people from Egypt euen
vnto this place.

And the Lord sayde: I haue forgiven it **The earth**
accordyng to thy request, But as truly as **is full of**
I swe, al the earth shalbe fylled wyl my **gods gloye**
gloze. For of al those men which haue sene **when he is**
my gloze, and my miracles whiche I did in **magnified**
Egypt, and in the wildernes, and yet haue **preachid,**
tempted

Murmuring Aumerl

of honoyed,
and p[ro]ph[et]
cho[se] wou[ld]
the earth,
as in the
psal. xlii. b

tempted me nowe this tenth tyme, & haue not
hearken[ed] vnto my voice, ther shal not one
see the land whych I sware vnto the f[ath]ers
ther: neyther shal any of them that callet
vpon me, see it. But my seruau[n]t Caleb: be-
cause there is an other maner sp[irit]e w[ith]
him, and because he hath folowed me: hy[m]
I w[ill] b[ri]ng into the land whych he hath
walked in, and his sede shal conquere it, &
also the Amalekites and Cananites whi-
che dwel in the low countries. Go now
turne you and get you into the wyl-
dernes: euen the way toward the red sea.

psa. xlii. a

2

And the Lord spake vnto Moyses and A-
ron, saying: how long shal thys euyl mul-
titude murmur agaynst me: I haue heard the
murmurings of the chyldren of Israel whi-
che they murmur agaynst me. Well th[us]t hat
the Lord saith: as trulye as I lye, I w[ill]
do vnto you euen as ye haue spoken in mine
eares. Your carcasses shal lye in the wyl-
dernes: neyther shal anye of these n[um]bers
whych were n[um]bered from twenty yere and
aboue of you which haue murmured agaynst
me come into the land eu[er] which I lift[ed]
mine hand to make you dwell therein, saue
Caleb the son of Iephune, and Iosua the
sonne of Nun.

Deut. i. f.

Iosa. iii. c

And your chyldren whych ye sayd I w[ill]
be a praye, the I w[ill] b[ri]ng in, and they shal
know the land whych ye haue refused, and
your carcasses shal lye in thys wyl-
dernes. And your chyldren shal wander in thys wyl-
dernes

murmuring Numbers

Deenes. .xl. peeres & suffer for your & whose **who**
doine vnto your carcases be wasted in the **here spent**
wyldeenes, after the nūber of the dayes in **rich in the**
whych ye serched out the land .xl. daies, and **little of 300**
euery day a pere: so þ they shall beate your **large**
vntyghtuousnes .xl. pere, and ye shall fele **A**
my vengeance, & the lord haue sayed that
I wyl do it vnto al this euil congregacion
that are gathered together agaynst me: eue
in thys wildernes ye shall be consumed, and
here shall ye

And the men which Moyses set to serch the
land, and which (when they came agayne)
made al þ people to murmur against it, in
that they broughe by a sclander vpon the
land: spede for they bynging by that euil
sclander vpon it, and were plagued before þ
Lord. But Josua the sone of Nun and Ca
leb the son of Iephune whiche were of the
men that went to enserch the land, Ipueth
vnto And Moyses told these sayings to al þ
childe of Israel, & þ people toke gret sorow
And they rose vp early in the mornynge and
gat them into the top of the mountayne,
sayng: lo we be here, and wyl goo vp vnto
the place of whych the Lord sayed: for we
haue sined. And Moyses sayd: wherfore wil
ye go in this maner beyond the word of the
Lord: it wyl not come wel to passe, go not
vp (for the Lord is not among you) lest ye
be slayne before poure ennemies. For the
Amalechites, & the Cananites are ther before
you, and ye wil fall by the sword, because

pe are scoured away from the lord, & there
foze the Lord wpl not be wpth you.

But they were blinded to goo vp into the
hpyll top, & neuerthelesse the arcke of the te-
stament of the Lord & Moses departed not
out of the host. When the Amalechites and
the Canaanites whpch dwelt in that hpyll,
came downe and smooke them, and hewed
them: euen vnto Horma.

The .xv. Chapter.

The dyyncke offerpuges of them that entoe
into the land, the punishment of hym that syn-
neth of arrogancy or pryde. The man is stoned:
that gathered styckes on the Sabothe. Gardes
must be made vpo f quarters of their garments.

And the lord spake vnto Moses, say-
inge speake vnto the chyldren of Is-
rael, and say vnto them: When pe be-
come into the lād of your habitaciō whiche
I gge vnto you, and wpl offer an offerpuge
vpon the spie vnto the Lord, whet her it be
a burnt offerpug or a special bowe or steepl
offerpug: or if it be in your principal feastes
to make a swete sauoure vnto the Lord, of
the oxen or of the flocke.

When let him that offred his offering vn-
to the Lord, bypug also a meat offering of a
fethle deale of floure, mingled with f fourth
part of an hin of oile, and the fourth parte
of an hin of wine for a dryncke offeringe, &
offer with the burnt offerpuge or any other
offering when it is a lamb. And vnto a ram
thou shalt offer a meat offeringe of .ii. tenth
deales

Deales of flour, mingled with the .iii. parte of an hin of oil, and to a drinkeoffring thou shalt offer the .iii. part of an hin of wine, to be a swete sauour vnto the Lord.

When thou offerest an oxe to a burnt offering or in any special vow or peaceoffring vnto the Lord, then thou shalt bring vnto an oxe, a meatoffring of the tenth deales of flour mingled with half an hin of ople, And thou shalt bring for a drinkeoffring halfe an hin of wyne, that is an offering of a swete sauoure vnto the Lord. This is the maner that shall be done vnto one oxe, one lam a lamb or a kid. And according to the nūbre of such offerings, thou shalt encrease pmeatofferings and the drinkeofferings.

All that are of poure selues shall do these thynges after this maner, when he offereth an offering of swete sauoure vnto the lord. And if ther be a straunger with you or be among you in your generacions, and wil offer an offering of a swete sauoure vnto the lord, even as ye do, so he shall do, * One ordynance shall serue both for you of the congregacion, and also for the straunger. And it shall be an ordynance for euer among your children after you, that the stranger and ye shall be lyke before the Lord. One law and one maner shall serue, both for you and for the straunger that dwelleth with you.

And the lord spake vnto Moses, saying: Speake vnto the children of Israel and say vnto them: When ye come into the land whet her

Thys com-
maundmēt
was a foie
token of the
gatherynge
of the gen-
tiles and the
Iewes in
to one chur-
che of christ.
Thon. x. c.
Wherein
there is no

Murmuring Numbers

At Bezze de
 or we ethe
 & gebrwe or
 & lewe, & the
 & recia, the
 & the and
 & ptoie, the ci
 & in and
 & raunger
 & sojnar.

whether I wyl bryng pou then whē pe wyl
 rate of the bred of the lande, pe shall gyue
 an heueoffryng vnto the lord. Ye shall gyue
 a cake of þ first of your dow vnto an heue-
 offring: as pe do the heueoffring of þ barne
 euen so pe shall haue it. Of the spyr of your
 dow pe must gyue vnto the Lord an heue-
 offryng, throwout your generacions.

If pe ouerle oure selues and obserue not
 all these commaundementes, whyche the
 lord hath spoken vnto Moyses, and all that
 the Lord hath commaunded you by þ hand
 of Moyses, from the fyrst day forward that
 the Lord comaunded among poure gene-
 racyon: when oughte is commpted igno-
 rauntly befoze the eyes of the congregaci-
 on, then all the multitude shall offer a calfe
 for a burnt offryng to be a swete sauour vnto
 the Lord, and the meat offryng & drink
 offryng thereto, accordyng to the maner:
 & an he gote for a synoffryng. And the priest
 shall make an attouement for al the multi-
 tude of the chyldren of Israel, and it shall be
 forgyuen them for it was ignorance. And
 they shall bryng theyr gyftes vnto the of-
 fryng of the Lord for theyr ignorance. And
 it shall be forgyuen vnto all the multitude
 of the chyldren of Israel, & vnto the stran-
 ger that dwelleth amonge pou: for the ig-
 norance pertayneth vnto al the people.

If anye one soule spyne thorowe igno-
 raunce, he shall bryng a be gote of a yere
 olde for a synneoffryng. And the priest shall
 make

Corah

Numeri

make an attonement for the soule that sin-
ned unwittingly wth the speneffeting be-
fore the Lorde and make him at one, and
it shal be forgiven him. And both thou that
art he in one of the children of Israel, and
the stranger that dwel-eth among you, shall
have both one law, if ye sin unwittingly.

And the soule that doth ought presumptuous-
ly, whether he be an Israelite or a stranger the
stranger, the same hath despised the lord, dis-
pise he

And the soule shall be destroyed out of wor-
ld, because he hath despised the
worde of the Lorde, and hath broken his
commandmentes, that soule therfore shall
perish and his spenne shall be upon him.

And while the children of Israel were in
the wilderness, they found a man gather-
ing stiches upon the Sabbath day. And
they that founde hym gathering stiches
brought hym vnto Moses and Aaron, and
vnto all the congregacion: and they putte
hym in ward, for it was not declared what
shoulde be done vnto hym. And the Lorde
sayde vnto Moses: the man shall dye: lette
all the multitude stone hym wth stones
for he of the host. And all the multitude
brought hym without the host, and stoned
him wth stones, and he dyed as the Lorde
commanded Moses.

And the Lord spake vnto Moses, saying
speake to the children of Israel, and byd
them, they make theym gardes on the quar-
ters of their garmentes thorowoute theyr

iii.

generacions,

Woulde
god chisse
men wold
be such
gardes:

Benetracpns, and lette thepm make the
gardes of rpbandes of Jacincte. And the
garde shalbe vnto you to loke vpon it, that
pe remembre al the commaunementes of
the Lorde and do thepm: that pe seke not a
waie after your owne hertes, & after your
owne eyes, to go a hoinge after them: but
that pe remembre and do al my commaun-
dementes, and be holpe vnto your god, for
I am the Lord your god, whpche broughte
you out of the lande of Egypte to be your
God. I am the Lord God.

The. xvi. Chapter.

The rebellion and resistance of Corah Da-
than and Abiram. The earth opened and swa-
lowed them vp.

Some
wyte Mo-
ses the son
of Isachar.
Some
wyte abira-

AND *Corah the sone of Jezehar, the
son of Cahath, the son of Leup, and
Dathan, and *Abiram, the son of E-
liab, and On the son of Peleth, the sone of
Rube: stode vp before Moses, with other of
the chyldre of Israel. ii. hundred and fiftye
heades of the cōgregation, & counsaillours
and men of fame, and thei gathered the sel-
ues togither against Moses and Aaron, &
saide vnto them: pe haue done enough. For
al the multitude at holly euery one of them;
and the Lord is among them. Whpethere-
fore auauance pe your selves aboute the con-
gregation of the Lorde.

When Moses herde it, he fel vpon his face
and spake vnto Corah and vnto al his com-
panye, sayinge: to morowe the Lorde wyll
shewe

new who is hys, and who is holp, and wyl
like them vnto hym, & who so euer he hath
in ffe. he wil cause to come to him. This do,
the sprethines, thour Corah & all thy cō-
sange, and do spie thetin & put cens ther to
efore the Lord to morow. And then who so
vet the Lord doth chose, the same is holp.
Pe make enough to do per children of Leui.

And Moyses sayde vnto Corah: heate pe
hildzene of Leuie, Semeth it but a small
ning vnto you, that the god of Israel hath
suered you fro the multitude of Israel to
ning you to him, to do the seruice of the ta-
ernacle of the lord, and to stand befoze the
eople to minister vnto them: he hath ta-
sen the to him and al thy brethren the sons
of Leui with the, and pe seeke the office of
nest also. For which cause both thou and
thy cōpany ar gathered together against
the Lord: for what is Aaron, that pe shulde
arminur against hym.

And Moyses sent to cal Dathan and Abi-
ram the sonnes of Eliab, and they answered,
wee wil not come. Semeth it a small
hping vnto the that thou hast broughte vs
out of a land þ floweth with milke and ho-
ney, to kpl vs in the wildernesse: but þ thou
wouldeste rapgne ouer vs also? Mozeouer
hou hast brought vs vnto no land that flo-
weth w milke and honie, neyther haste ge-
t vs possessions of feldes oz of bynes. Epe-
her wylte thou pull oute the eyes of these
men: we wil not come.

And Moſes waſed very angrie and ſayde vnto the Lord: Turne not vnto their offences. I haue not taken ſo muche as an aſſe fro the, neither haue bered any of the. And Moſes ſayde vnto Coraſh: Be thou and all thy compaigne before the Lord: both thou thyſe and Aaron to morow. And take euery man his cenſer and put cens in the, and come before the lord euery man wpth his cenſer: two hundred and fiſtye cenſers, and Aarō wpth his cenſer. And they toke euery man his cenſer and put fire in the and layd cenſer thereon, and ſtoode in the doore of the tabernacle of wytnes, and Moſes and Aarō alſo. And Coraſh gathered al the congregaciō on againſt them vnto the doore of the tabernacle of wytnes.

And the gloſe of the lord appeared vnto al the congregaciō. And the Lord ſpake vnto Moſes and Aarō, ſaying: ſeuer poures ſelues fro thys congregaciō, that I make conſume the once. And they fel vpon their faces, and ſayd. * O moſt myghtie God of the ſpirits of al fleſh, one man hath ſinned and wilt thou be wroth wpth all the multitude? And the Lord ſpake vnto Moſes, ſaying: Speake vnto the congregaciō, and ſay: ¶ Bet pou awaye from the tentes of Coraſh, Dathan and Abiram. And Moſes aroſe up and wente vnto Dathan and Abiram, and the elders of Iſrael folowed hym. And he ſpake vnto the congregaciō, ſaying: Departe from the tentes of theſe vngodly men
and

Cozab

Bumeri

and touch nothing of theirs: least ye peepe
in al their synnes. And thei gat them
from the tentes of Cozab, Nathan and A-
buam on euery syde. And Nathan & Abi-
rak came out & stode in the doore of their tents
wth thei wiues, their sons & their childre.

And Moses said: Hereby ye shal knowe
that the Lord hath sent me to doo al these
worke, and that I haue not done them of
myne owne heade: If these men die the co-
mon death of all men, if they bee visited
after the visitacion of al men, the Lord
hath not sent me. But if the Lord make a
newe thing, and the earth open hir mouth
and swallowe the, and al that pertaine
to them, so that they go downe, y^e shall knowe
to hel: then ye shal knowe that these
men haue rayled vpon the Lord.

And as sone as he had made an ende of spe-
king al these wordes, the grounde cloue a-
bide that was vnder them, and the earth
opened hir mouth and swallowed them, &
thei houses and al the me that were with
Cozab and al their goodes, and thei and al
that pertained vnto them w^{er} downe aliue
onto hel, and the earth closed vpon thei
and they perished awaie from the congre-
gacion. And al y^e israel that wer about them
ied at the eye of them. For they said: The
earth might happily swallowe vs also. And
ther came out a fyre from the Lord and co-
sumed the two hundred and fiftie me that
offered incense.

* That is
purge the

That is pe-
rpe the wor-
shippe.
death.

psal. cv. 6
Wou. 11. 4

Ceremonies Peretti

And the Lord spake vnto Moyses, sayinge: Sprake to Eleazar the sonne of Aaron the priest, and let him take vp the cōscres out of the burning and scate the spres here, & therfor þe cōscres of these sinners are halowed in theyr leathes; and let the be beaten into thyn plaes and fastened vpon the altar. For they offered them before the lord; and therfore they are holy & they shal be a signe vnto the children of Israel.

And Eleazar the priest toke the brasse cōscres, which they that were burnt had offered, and beat them & fastened the vpon the altare, to be a remembraunce vnto the children of Israel, that no stranger which is not of the seed of Aaron, come nere to offer incense before the Lord, that he be not made lyke vnto Corah and his company: as the Lord sayd vnto him by the hand of Moyses.

And on the morowe all the multitude of the children of Israel murmured agaynst Moyses & Aaron, sayinge: ye haue killed the people of the Lord. And when the multitude was gathered agaynst Moyses & Aaron, the lord looked toward the tabernacle of witness.

And behold, the cloude had covered it and the glory of the lord appeared. And Moyses and Aaron wente before the tabernacle of witness. And the lord spake vnto Moyses sayinge: Set you from this cōgathering, for that I may consume them in quick helpe. And they fel vpon theyr faces.

And Moyses sayde vnto Aaron: take a cen-

It is sayde that the censers were halowed in the death of the seipons because that by theyr death all ocher were put in fear so presume to the office of the senling: contrary to the excellencye of the priestly office of Moyses, who appointed by office to his sede only.

So and put fyre therein out of the altare, & powre on incens, & go qupckelp vnto the congregacion, & make an attomment for them. **Ex. xlii. v.** For ther is wraath gone oute from the lord, & there is a plague begone. And Aaron toke as Moyses commaunded him, and ran vnto the congregacion, and beholde, the plague was begon amonge the people, and he put on incens, and made an attomment for the people. And he ^{*}stode betwene the deade, & them that wer alque, and the plague ceased: **Ex. xlii. v.** And the nombre of theym that dyed in the plague were xiiii. thousande and seven hundred: besyde them that died about the busynes of Corah. And Aaron went again vnto Moyses vnto the doore of the tabernacle of wptnes, and the plague ceased.

The .xlii. Chapter.

Aarons rod buddeth and beareth blossomes

And the lord spake vnto Moyses, say-
inge: speake to the children of Israel
and take of them, for euery principal
house a rod, of their pryces ouer the houses
of theyr fathers, euen xii. robes, and wypte
euery mans name vpon his rod. And wypte
Aarons name vpon the staffe of Levi, for e-
uery head man ouer the houses of theyr fa-
thers shall haue a rod. And put them in the
tabernacle of wptnesse where I will meete
you. And his rod whiche I chole, shall blossom
so I wyl make cease from me the grudgin-
ges of the chyliden of Israel whych they
grudge agaynst you.

Nob. ix. b

And Moses spake vnto the children of Israel, and al the princes gaue him for euery prince ouer their fathers houses: a rod: euery rod, & the rod of Aaron was among the rods. And Moses put the rods before y^e lord in the tabernacle of witness. And on the morowe, Moses went into the tabernacle: & behold^e the rod of Aaron of the house of Levi was budded and bare blossomes and almonds. So Moses brought out al the rods which wer before the lord vnto all the children of Israel, and they looked vpon them, and toke euery man his rod.

¶ And the Lord said vnto Moses, bring Aarons rod again before the witness to be kept for a token vnto the children of rebellion, y^e their murmurings map cease from me, that they die not. And Moses did as the lord commaunded hym. And the children of Israel spake vnto Moses, saying: behold we are destroyed and al come to nought: for whosoever comineth nigh the dwelling of the lord dieth. Shal we bitterly continue awaye?

The xxiii. Chapter.

¶ The office of the Leuites. The spykes and synne frutes must be geuen them, Aarons herptage.

*Nob. ix.

¶ And the lord sayd vnto Aaron. Thou and thy sons and thy fathers house with the shall beare the faulte of that which is done amisse in the holi place. And thou and thy sons wyth the, shall beare the fault of that which is done^e amisse in your prieste

methode. And thy brethren also the trybe of **Leui**, the trybe of thy father take wth the **and**: **I** haue
 and let them be ioyned vnto the, and mini- **that** not
 ster vnto the. And thou & thy sons with the **be not** **that** **id**
 that minister before þ^e tabernacle of witness **that**
 And let them wait vpon the and vpon al the **that**
 tabernacle: onely let them not come nigh the **that**
 holp beuels and the auter that boothe **that**
 they and pe also die not. And let them be by **that**
 the, and wait on the tabernacle of witness,
 and on al the seruice of the tabernacle, and
 let no straunger come nigh vnto pou.

Waite therefore vpon the holp place and **is**
 vpon the alter, that ther sal no more wrath
 be in the chylde of Israel: behold, **I** haue
 taken your brethren the **Leuits** for the
 children of Israel, to be yours, as gifts ge-
 uen vnto the lord to do the seruice of the ta-
 bernacle of witness. And se that both thou &
 thy sons with the take hede to your prestes
 office in al things that pertain vnto þ^e alter
 and within the vayle. And se pe serue, for **I**
 haue given your prestes office vnto you for
 a giste to do seruice: and the straunger that
 commeth nigh shall dye.

And the Lorde spake vnto Aaron: beholde
I haue given the, the keeping of myne heue
 offerings in al the halowed things of þ^e chyl-
 dre of Israel. And vnto the **I** haue geue the
 vnto anoynting and to thy sonnes: to be a
 p^rtye for euer. This shall be thyne of most
 holp sacrifices. Al their gistes, the how oute
 al the p^rymat offerings, syn offerings, and
 trespass

trespace offryngs which they bypnye vnto me. They shalbe most holp vnto the and vnto thy sones. And ye shal it eate in the most holp place: all that are males shal eat of it for it shalbe holpe vnto the.

And this shalbe thyne, the heuer offrynges of their giffes, thorow out al the wane offrynges of the chyldre of Israel, for I haue gyuen them vnto the, and thy sonnes, and thy doughters wpth the too be a dutye for ever: and al that at cleue in thy house, shal eat of it, al the fat of the oyle, of the wyne and of the corne: theyr first frates whiche they gyue vnto the Lorde, haue I gyuen vnto the. The first frates of al that is in their landes, whiche they bypnye vnto the Lorde, shal be thyne: & al that are cleane in thine house, shal eat of it.

I Al dedicat thynge in Israel, shalbe thine. Al þe breaketh the matrice of al fleshe, that men bypnye vnto the Lorde, both of man & beast, shal be thine. Neuerthelesse the first borne of man shalbe redeemed, and the first borne of vncleue heales shalbe redeemed. And theyr redempcions shalbe at a moneths old, valued at five sicles of syluer, of the holy sicle. A sicle maketh xx. Seras. But the first borne of ore, shepe and getes shal not be redeemed. For they are holp, & thou shalt spynkale their bloud vpon the aultare, and shalt burne their fette to be a sacrifice of a sweete sauoure vnto the Lorde.

And the 2^d of them shalbe thine, as the wauebread

wauebread & al the ryght Shoulde is thynne
at the holp heueoffryngs, which the chyldre
of Israel heue vnto the lord, I giue the
thy sonnes, & thy daughters with the to be
a dury forever. And it shalbe a salted co
uenant for ever, before the lord: vnto the,
and to thy sede wpth the.

That is
firm, sure,
and stable.

And the lord spake vnto Aaron: þu shalt
haue none enherytaunce in their land, nor
part among them. For I am thy part & thi
enherytaunce amonge the chyldren of Is
rael. And behold, I haue geuen the chyldre
of Lew, the tenthym Israel to enherit, for
the scrpyce which they serue in the taber
nacle of wytnes, that the chyldre of Israel
henceforth come not nigh the tabernacle
of wytnes, and beare syn and spe. And the
Leuits shal do the seruice in the tabernacle
of wytnes, and beare theyr sin, and it shal
be a law for ever vnto pure children after
you: But amonge the chyldre of Israel they
shall enheryte none enheritaunce. For the
epthes of the chyldre of Israel, which they
haue vnto the lord, I haue gauen the Le
uites to enheret. Wherefore I haue said vn
to them: Amonge the chyldren of Israel, ye
shal enheret none enherytance.

De. xiii. 6.

And the Lorde spake to Moyses, sayinge
speake vnto the Leuits, and sape vnto the:
when ye take of the chyldren of Israel the
tithes, which I haue gauen you of them to
your enheritaunce, ye shall take an heueof
fryng of þe same for the lord: eue the tenth
of

of the tyth. And it shalbe rekened vnto you
for your heue offeringe, euen as though ye
gaue coine out of the barne or a ful offering
from the wyne presse.

And in this maner ye shal heue an heue of
firing vnto the lord, or al your riches which
ye receiue of the children of Israel, and it
shal giue therof the lords heue offering vnto
Aron the priest. Of all your giftes, ye shal
take out of al their halowed thinges.

And then shalt saye vnto them: when ye
haue take away the fat of it from it, it shal
be counted vnto the Leuites, as a encrease
of coine and wine. And ye shal eate it in all
places, both ye and your households, for it is
your reward for your seruice in this taberna-
cle of witness. And ye shal beare no sin by
the reason of it, when ye haue taken from
it the fat of it: neither shal ye vnhalow the
halowed thinges of the children of Israel,
and so shal ye not dpe.

The xij. Chapter.

Of the redde cowe. The lawe of hym that
dwelth in the tabernacle: of hym also that cou-
eth any vnleane thyng.

And the lord spake vnto Moyses and
Aron, sayinge: this is the ordinaunce
of the law, which the lord comma-
ndeth saying: speke vnto the children of Is-
rael, and let them take the a red cow wth
out spot, which neuer bare yoke vpon hyr.
And ye shal gae hyr vnto Eleazar the priest
and he shal bryng hyr without the yowle, and
cause

Ceremonies Numeri

cause hye to be layne before him,

And Eleazar the priesse shall take of hye
bloud vpon his finger, & spynkle it streight
toward þe tabernacle of wytnes. vii. tymes
And he shall cause the cowe to be burnt in
his sight: both skynne, fleshe and bloud
with the dounge also. And lette the priesse
take Cedar woode, And I scope and purple
clothe, and cast it vpon the cowe as she burneth.
And let the priesse walhe hye clothes
and bath hye fleshe in water, and then come
into the host, and the priesse shall be vncleane
vnto the euen.

And he that burneth hir, shall wash hye
clothes in water, and bathe hye fleshe also
in water, and be vncleane vntill euen. And
one that is cleane, shall go and take vp the
ashes of the cowe, and put them wthout
the host in a cleane place, where they shall
be kept to make spynckling water for the
multitude of the chylde of Israell: for it is
a synneoffyng, And let him that gathered
the ashes of the cowe, walhe his clothes, &
remaine vncleane vntill euen. And this shall
be vnto the chylde of Israell, and vnto
the straunger that dwelleth amonge them.
a lawe for euer.

Spynckling
water.

Genl. xiii.

He that touched any dead person, shall be
vncleane. vii. dayes. And he shall purify him
selfe with the ashes the third day, and so he
shall be cleane the seuenth daye. And if he puri-
fyf not him selfe the thyrde daye, then the
seuenth daye, he shall not be cleane. Whoso-
euer

As they
defyled by
touching of
the dead, so
are þ souls
of the chy-
lren defiled
whe they co-
mit myrrall
syn, whiche
is clesed by
chylres sa-
crifice & me-
rites onely.
And whoso
succ contem-
neth þ clea-
nyng, obrey-
ned by the
death, & pas-
sio of chyl-
lres soule
shal be roo-
ted out fro
amonge the
chosen.

euery toucheth any person that dyeth and
sprinklerh not him ielfe, despleth the dwel-
lyng of the Lorde: and the more that soule
shal perishe out of Israell, because he hath
not sprinkled the sprinklinge water vpon
him he shalbe vnclen, and his vncleanenes
shall remaine vpon hym,

This is the law of the man that dieth in
a tent: al that come into the tent, & al that
is in the tent shalbe vncleane seven daies.
And all the vessels that be open, which haue
no lye nor couerting vpon the, are vnclene.
And whatsoever toucheth one that is slaine
wth a sword in the fieldes, or a dead per-
son, or a bone of a deade man, or a graue:
shalbe vnclene seven daies.

And they shal take for an vnclean person
of the burnt ashes the sinner's syng, and put
rennyng water thereto into a vessel. And a
cleane person shal take Isrope and dippe it
in the water, and sprinkle it vpon the tent, &
vpon al the vessels, and on the soules that
were ther, & vpon hym that touched a bone
of a slaine person or a dead body or a graue.
And the cleane persō shall sprinkle vpon the
vnclene the iii. daies and the vii. daies. And
the vii. dai he shal purify in him self & wash
his clothes, and bath him selfe in water, &
shalbe cleane at euen.

If any be vnclene and sprinkle not him
selfe the same soule shalbe destroyed forth
of the congregaciō: for he hath defiled the
holi place of the Lord and is not sprinkled
wth

Ceremonies

Numeri

wyth sprinkling water, therfore is he vn-
cleane. And this shalbe a perpetual law vnto
them. And he that sprinkleth the sprin-
kling water, shall washe his clothes.
And that that toucheth the sprinkling wa-
ter, shall be vncleane vntill eue. And what
soeuer the vncleane persone toucheth, shall
be vnclean. And the soule that toucheth it,
shalbe vncleane vntill the euen.

The .xx. Chapter.

¶ **M**ose and Aaroh. The people murmure.
They haue water eue out of a rocke. And de-
nise the Israelites passage thorow his realm.
The death of Aaron in whose soule Elea-
zar succeedeth.

AND the hole multitude of the childre
of Israel, came into a deserte of Sin
in a first moneth, & the people dwelt
at Cades. And ther dyed Mary, & was bu-
ried ther. Moreover ther was no water for
the multitude, wherfore they gathered the
selues together agaynst Moses and Aaron.
And the people chode with Moses & spake
sayinge: woulde God we hadde perished,
when our brethren perished before the lord.
Why haue ye broughte the congregacyon
of the Lorde vnto this wylternesse that
both we and oure cattell shoulde dye here.
Wherfore broughte ye vs out of Egypt to
bring vs into this vngacious place, which
is no place of sede nor of fygge, nor vines
nor of pomgranates, neither is ther anye
water to drinke.

Exo. xvii. 9

And

And Moses & Aaron went from the congregation vnto the doore of the tabernacle of
 wptnes, & fell on their faces. And the glory of the lord appeared vnto them. And the lord spake vnto Moses, sayinge. Take the staffe, and gather thou and thy brother Aaron the congregation together & say vnto the rocke before their eyes, þ he geue forth hye water. And thou shalt brynge them water out of the rocke, and shalt geue the company drinke and their beastes also.
 And Moses toke the staffe from before the Lord, as he commaunded him. And Moses and Aaron gathered the congregation together before the rocke, and he sayed vnto them: heare ye rebellions, must we set you water out of this rocke? And Moses lyfte vp his hand wth his staffe, and smot the rocke two tymes, and the water came oute abundantly, and the multitude drinke, and theyr beastes also.

Exod. xxi. d.

Exod. xxi. d.

* To sanctifye
 eise here is
 to declare
 a holys, as
 Math. vi. b
 Rom. i. f

And the lord spake vnto Moses & Aaron because ye beleued me not, to sanctifye me in the eyes of the childe of Israel: therfore ye shall not brynge this congregation into the lande, whiche I haue geuen them. This is the water of stryfe, because the children of Israel stroue wth the Lord, and he was sanctified vpon them.

And Moses sent messengers from Cadan vnto the kyng of Edom. Thus sayth thy brother Israel: Thou knowest all the trauel þ hath happened vs, how our fathers went
 downe

Murmuring

Num. 21

downe into Egypt, & how we haue dwelte
in Egypt a long tyme, and how the Egyp-
tians vexed both vs and our fathers. Then
we cryed vnto the Lord, and he heard oure
boyes, and sent an aungel, and hath sette
vs out of Egypt. And behold, we are in Ca-
des a ctyte hard by the borders of thy con-
tre, let vs go, we pray the thow thow thy con-
tre, we will not go thow the fieldes, nor
thow þ vineyardes, nether wil we drinke
of the water of the fountaines, but we wil
go by the lye wape, and nether turne vnto
the right hand nor to the left, vntill we be
past thy countrey. And Edom answered
hym: Se thou come not by me, lest I come
out agaynst the wpth the swearde. And the
chylzen of Israel saide vnto him: we wpll
go by the beaten wape: and if epyther we oz
our castel drinke of thy water, we wpll pay
for it, we will do no more but passe thow
by fote onelp. And he sayd: ye shall not goo
thow. And Edom came out agaynst him
wth muche people & with a myghty pow-
er. And thus Edom denyed to giue Israel
passage thow his countrey. And Isra-
ell turned away from him.

And the chylzen of Israel remoued fro
Cades, and went vnto mount Hor with all
the companie. And the Lorde spake vnto
Moses and Aaron in mount Hor, which is
by the borders of the land of Edom, say-
inge: let Aard be put vnto his people, for he
shall not come into the land whiche I haue

Ex. i.

gouerned

Murmuring Aumeri

De. xxxi. 5.

The death
of Aaron.
Deut. xl. 5.

goue vnto the chyldre of Israel: because ye
dysobeyed my mouth at the water of styfe.
Take Aaron and Eleazar his sonne, & hang
them vp into mount Hor, and ryppe Aaron
out of hys vestimentes, and put them vpon
Eleazar his son, and let Aaron be put vnto
his people and dye there.

And Moses did as the Lord commaunded,
and they wente vp into mounte Hor in the
sight of all the multitude. And Moses toke
of Aarons clothes and put them vpon Ele-
azar hys Sonne, and Aaron dyed therein
the top of the mounte. And Moses and E-
leazar came downe out of the mounte,
And al the house of Israel mourned for A-
aron xxx. dayes.

The xxi. Chapter.

Israel vanquished kynge Arad. The first
serpentes bring the: but when they loke at the
bysen serpent which the Lord commaunded Mos-
ses to lise vp, they are healed. The kynge He-
hon and Og are overcome in bairl.

2

And when kynge Arad the Cananite,
whiche dwelte in the south partes,
herd tel that Israel came by the way
that the spies had founde out, he came and
foughte wpth Israel, and toke some of the
prisoners. Then Israel bowed a bowe vn-
to the Lord, and sayde: If thou wilt gye
this people into oure hands, we wil destroy
their cities, And the Lord herde the voyce
of Israel, and deliuered vnto them the Ca-
naanites. And they destroyed both them and
they

Murmuring Numbers

they receyptes, and called the place **Bozwa.**

Then they departed from mount **Boz** towarde the red sea: to compass the lande of **Edom.** And the soules of **¶** people fapited by the way. And the people spake agaynst god & agaynst **Moses:** Wherfore hast thou brought vs out of **Egypt,** for to die in **¶** wildernes, for here is nether bread nor water, & our soules loth this ***lyght** bread.

Then the Lord sent spye serpentes amonge the people, which stongethē: so that muche people died in **Israel.** And the people came to **Moses,** and sayde: we haue sinned, for we haue spoken against the lord & agaynst the, make intercessyon to the Lord, that he take away the serpentes from vs. And **Moses** made intercessyon for the people. And the Lord sayde vnto **Moses:** make the a serpente and hange it vpe for a signe, and let as many as are bytten loke vpon it, and they shal lue. And **Moses** made a serpent of brasse, & set it vp for a signe. And whē **¶** serpents had bitten any man, he went and beheld the serpent of brasse and recouered.

And the children of **Israel** remoued, & pitched in **¶** both. And they departed from **¶** both and lai at **Egebatim** in the wildernes whych is before **Moab** on the east side. And they remoued thence, and pitched vpon the rpuer of **zarad.** And they departed thence & pitched on the other syde of **Arnon,** which rpuer is in the wildernes, and cometh oute of the costes of the **Amoytes,** for **Arnon** is

Di. 1. 10. 10.
lulz. w. 1. 10.
The plage
of serpentes
Nap. 1. 10.

The serpent
of brasse.

Jud. 1. 10.

Murmuring Numeri

¶ Some
shynke it to
be the booke
of Iudges.
3381.11.c

the border of Moab, betwene Moab and
the Amozites. Wherefore it is spoken in the
booke of war of the Lorde: go with a by-
olence, both on the ryuer of Arnon and on
the riuers hed, which floweth down to wel
at Ar, and leaneth by the coasts of Moab.
And from thence they came to Beat, whi-
che is the wel wherof the Lord spake vnto
Moses: gather the people together, that I
may giue the water. The Israel sang thys
song: Arise by well, spnge therto: The wel
whiche the rulers dpygged, & the captaines
of the people wpth the helpe of the law gi-
uer and with their slaues.

D

¶ After the
edition tran-
slacion.
¶ hold a byl.
¶ Gre. wyl.
¶ Serres.
Deut. 1.5.

And from thys wyldernes they wente to
Matana, and from Matana to Rahaliel, &
from Rahaliel to Bamoth, and from Ba-
moth to the valep that is in the feld of Mo-
ab in the top of Phasgah whych bloweth
toward Jeshimon. And Israel sent messen-
gers vnto Schon, kyng of the Ammozites
saying: let vs go thorow thy lande: we wyl
not turne into thy fieldes, nor into thy vine
peardes, n3 drink of the water of the wels
but go a long by the cōtinen weye, vntyll
we be past thy countrey. And Schon wolde
gyue Israel no lycence to passe thorow his
countrey, but gathered al hys people togy-
ther and made out against Israell into the
wyldernesse. And he came too Jahesa and
fought with Israel.

E

And Israel smote him with the edge of the
swerde and conquered his land, from Arnon
vnto

unto Habock: euē vnto the childzen of Am- Numb. 33. 48
mon. For the borders of the childre of Am- Deut. 34. 6
mon, are stronge. And Israell toke al these
cities & dwelt in al the cities of the Amozites
in Desbon & in al the townes that lōg ther
to, For Desbō was the cite of Sehō ꝑ king
of the Amozites whypch Sehō had fought
befoze with the king of the Moabites, and
had taken al his land out of his hand, and
vnto Arnon. Wherfoze it is a prouerbe, go
to Desbon & let the citie of Sehō be built
and make readi, for ther is a fire gon out of
Desbon & a flame from the citie of Sehō &
hath consumed Ar of the Moabits, and the
vnt of the hilles of Arnon. Wo be to the Mo- If
ab: o people of Chamos pe at vndon. Hys Chamos is
tonnes are put to flight and his daughters the name of
brought captiue vnto Sehō knyge of the a certayne
Amozites. Their lpyght is out from Desbon Image.
vnto Dibon and we made a wylernes euē
vnto Jophā which reacheth vnto Mediba.
And thus Israell dwelt in the lād of ꝑ Amo-
ytes. And Moles sent to searchout Hazer,
and they toke the towns belonging therto
and conquered the Amozites ꝑ were there.
And then they turned & wente vp towarde
Basan. And Vg the knyge of Basan came
out agaynst them, both he and hys people,
to war at Adzi. And the Lorde sayde vnto
Moses feare hym not for I haue deliuered
him into thy hādes with al his people & his
land. And thou shalt do with hym as ꝑ didst
with Sehō the king of the Amozites which
dwelte

Balam

Numeri

dwelt at Helbon. And therimote him & hys
sonnes and all hys people, vntill there was
nothing lefte him. And they conquered hys
land and the childien of Israell remoued &
pytched in the felds of Moab, on the other
syde of Iordane, by Ieticho.

The xxii. Chapter.

Balunge Balac terdeth for Balam, to the in-
tent þ he wuld curse Iſrael: but Bala can do
nothin agaynst the wol of the Lord. Bala
also speaketh to hym in the way.

And Balam the sonne of Biphor sawe
all that Iſrael had done to the Amo-
rytes, and the Moabytes were sore
afraid of the people, bcause they were
many, and abhorred the childien of Iſrael.
And Moab ſayd vnto the elders of Moab,
now ſhall thys compaigne lycke by all that
are rounde aboute vs, as an oxe lycketh by
the grasses of the feld. And Balam the ſon
of Biphor was kynge of the Moabytes at
that tyme.

De. xxii. 2. **B** And he ſente meſſengers vnto* Bala the
ſonne of Beor, the interpreter which dwelt
vpon the riuert of the land of the chydre of
hys folke, to call him, ſaying: behold, there
is a people come out of Egipt, which coue-
reth the face of the earth, & lyeth euen hard
by me. Come now a fellowſhippe and curſe
me thys people. For they are to mighty for
me, ſo peraduentur I might be able to ſmite
them, & to driue them out of the lande. For I
wote that whō thou bleſſeſt ſhalbe bleſſed;
and

Accursing Bumeri

and whom thou curstest shalbe cursed.

And the elders of Moab went with the elders of Midian, & the reward of the sothe-saying in their handes. And they came vnto Balam, and told him the wordes of Balac: And he sayd to them: tarpe here al nyghte, and I will bringe you wordes, euen as the Lord shal saye vnto me. And the Lordes of Moab atode with Balam.

And God came vnto Balam & said: what men are these whych are with thee? And Balam sayd vnto God: Balac the sonne of Zophor, kynge of Moab, hath sente vnto me, sayinge: behold, there is a people come out of Egypt, and couereth the face of the earth: come nowe therefore and curse me them, that so peraduenture I maye be able to overcome them in battell, and to dispuet them out. And God said vnto Balam, thou shalt not go with them, neither curse the people, for they are blessed.

And Balam rose vp in the morning, and sayd vnto the lordes of Balac: get you vnto your land, for the lord wil not suffer me to go with you. And the Lordes of Moab rose vp, and went vnto Balac and sayd. Balam wold not come with vs. And Balac set againe a greater compaignie of lordes & more honourable then they. And they came to Balam & tolde hym. Thus sayeth Balac the Sonne of Zophor: oh, let nothinge let the to come vnto me, for I will greatlye promote the vnto great honour, and wil do whatsoeuer thou

Balam

Aumeri

Capell vnto me, come therefore I praye the
curse me thys people.

D And Balam answered and sayde vnto
Appl. c the seruauntes of Balac. * In Balac wold
3 1 1 1
geue me hys house full of syluer and gold,
I can go no further then the woorde of the
Lorde my God, to do lesse or more. Neuer-
theles tarpe ye here al nyghte: that I maye
wete, what the Lord wil say vnto me once
more. And god came vnto Balam by nyght
and sayd vnto him: If the men come to set
the, rple vp and go wpth them: but what I
say vnto the, that only thou shalte do.

And Balam rose vp earlye and sadled his
asse, and wente with the Lordes of Moab.
But God was angry bicause he went. And
the angel of the lorde stode in the waye a-
gainst him. And he rpd vpon his asse, & two
seruaunts with him. And whē the asse saw
the aungell of the lorde stand in the way, &
hys sword drawn in his hand, he turned
a side oute of the waye, and wente out into
the field. And Balam smote the asse, to turne
hit into the waye.

E And the aungell of the Lorde wente and
stode in a path betwene þ vineyards, where
was a wall on the one side, and another on
the other. When the asse sawe the aungell
of the Lorde, he wrenched vnto the wall &
thruste Balams fote vnto the wall, and he
smote hys agayne. And the aungell of the
Lorde went further and stode in a narrow
place, where was no waye to turne, eþther

Balam

Numeri

to the ryght hande or to the lyft. And when
the asse sawe the aungell of the Lorde, he
fell downe vnder Balam: and Balam was
wroth and smote the asse with a staffe. And
the lord opened the mouth of the asse, & he
sayd vnto Balam, what haue I done vnto
the, that thou smitest me thus.iii. tymes?
And Balā sayd vnto the asse, because thou
hast mocked me, I wold þ I had a sweard
in myne hande, that I might now kill the.
And the asse saide vnto Balam, am I not
thyne asse, which thou hast ridde vpo, sence
thou wast bozne vnto this day? was I euer
wont to do so vnto the? And he sayd, naye.

And the Lorde opened the eyes of Balam R
that he sawe the angel of the lord standing
in the wape, wpth hys swearde drawne in
hys hand. And he bowed hym selfe, and fel
flat on hys face. And the aungel of the lord
saped vnto him. Wherefoze, smitest thou
thyne asse thus thre tyme s? behold I came
out to respite the, for the wape is contrary
vnto me, and the asse sawe me, and auoided
me thre tymes: or else (had he not tourned
fro me) I had surely slayne the, and saued
hys aloue. And Balam sayd vnto the aun-
gell of the Lorde. I haue sinned, for I wil
not that þ stode in the wape agaynst me.
Now therefore if it displease thine eyes, I
will turne agayne. And the angel sayd vn-
to Balam, go with the me, but in any wise,
what I sape vnto the, that sape. And Balā
went with the lordes of Balac.

And

And when Balac hearde that Balam was come, he went out agaynst him vnto a cite of Moab that stode in the border of Arnon, which was the vtmost part of his countrey. And Balac said vnto Balam: did I not send for thee, to call thee? wherefore camest thou not vnto me? thinkest thou that I am not able to promote thee vnto honoure. And Balam sayd vnto Balac: loo, I am come vnto thee. But I ca say nothing at al saue what God putteth into mi mouth that must I speake. And Balam went with Balac, & they came vnto the large cite. And Balac offered oyle and shepe & sent for Balam & for the lordes that were with him.

¶ Ebre. of
places of
Greater.
Some full
of people
in Arreca.

The. xxiij. Chapter.

¶ Balam blesteth the people, where he was required to curse them, & prophesieth that they wyl be a great people.

¶

AND on the morning Balac toke Balam and brought him vp into the hie place of Baal: and thence he saw vnto the vtmost part of the people. And Balam said vnto Balac: build me here seven altars and prouide here seven Bullocks and seven Hammes. And Balac tyd as Balam said. And Balac and Balam offered one yn altar a bullocke and a ram.

And Balam sayd vnto Balac: stand by the Sacrifice while I go to wete whether the Lord wil come and visite me, & whatsoeuer he sheweth me, I wil tel thee, & he wyl forthwith. And God came vnto Balam, & Balam

saide

Capde vnto him: I haue prepared. vii. alters
 & haue offered vpon euery alter, a bullocke
 and a ram. And the Lorde put a sayinge in
 Balacs mouth and sayd: go againe to Ba-
 lac & say on this wyle. And he went againe
 vnto hym, and lo, he stode by hys sacrifice, **B**
 both he and al the lordes of Moab. And he
 began hys parable & sayd: Balac the kyng
 of Moab hath fet me from Mesopotamia
 out of the mountaynes of the east, saying:
 come and curse me Jacob, come & belye me
 Israel. How shal I curse whō god curseth
 not, and how shal I belye whom the Lord
 belyeth not? fro the toppes of the rockes I
 se him, & from the hilles I beholde him, loo
 the people (a) shal dwel by him selfe, & shal
 not be rekened amōg other nations. Who
 cā tel the dust of Jacob, and the numbre of
 the fourth part of Israel? I pray God that
 my soul may dye the death of y^e ryghtuous,
 and that my laste ende may be like his. And
 Balac sayd vnto Balam, what haue thou
 done vnto me? I fet the to curse myne ene-
 mies: and behold, thou blessest the. **C**
 And he answered and said: must I not kepe that, &
 speake it, whiche the Lorde hath put in my
 mouth? And Balac sayd vnto hym: Come
 I pray the with me to another place whēce
 thou shalt se them, & shalt se but the brimost
 parte of them, and shalt not se them al, and
 curse me & them ther. And he broughte him in
 to a plaine fielde where men myghte se far,
 euen to the top of phasgah, & built. vii. al-
 ters

fers and offered a bullocke & a ram on euery
alter. And he sayd vnto Balac: Had here by
the sacrifice whyle I go yonder. And the
Lord met Balac and put wordes in hys
mouth and sayd: go again vnto Balac and
thus say. And when he came to him: behold
he stood by hys sacrifice and the Lordes of
Moab with him. And Balac said vnto him:
what sayth the Lord.

D And he toke vp his parable and sayd: tpe
bp Balac and heare, & hearken vnto me thou
sonne of yphor. The Lord is not a man;
that he can lie; neither the son of man that
he can repent: Should he say and not do, or
should he speake and not make it good? be-
hold, I haue begon to blesse and haue bles-
sed, and cannot go backe thereto. Be be-
helde (b) no wickednes in Jacob; nor saw y
dolatre in Israel: The lord his god is wth
him, and the triumphe of a kpng is among
them. God that brought the out of Egypt
is as the strenght of an vnconquerable
for there is no conquerer, in Jacob, nor say-
sayer in Israel. When the time cometh, it
will be sayde of Jacob and Israel, what
god hath wrought. Behold the people shall
rise vp as a lionesse and lieque bp hym selfe
as a lion, & shall not lye downe agayne, vntil
he haue eaten of the pray and dronke of
the bloude of them that are slaine.

And Balac said vnto Balac, neither curse
the nor blesse them. And Balac answered
& said vnto Balac: tolpe not I the, sayinge

Balam

Numeri

all that the Lord byddeth me, that I muste do: And Balac sayde vnto Balam, come I pray the, I wil byng the pet vnto an other place: To peraduenture it shal please God: that thou maist curse them ther. And Balac brought Balam vnto the top of Peor, that boweth toward the wildernesse. And Balam sayd vnto Balac, make me here. vii. altars, and prepare me here. vii. bullockes, and. vii. rammes. And Balac did as Balam had sayd, and offered a bullocke and a ram on euery altar.

The Notes,

(a) In this place to dwell by him self, is to live in liberty without trouble and out of the subiectiō of other people, as in Detronomi. xxi. d.

To dwell by hym self

(b) There is no people without synne, neyther yet Israel, but god looketh not on Israels sin. that is, he imputeth not syn to his elect, neyther auengeth him on them for it, but giveth them grace to repent and hate theyr synnes, and then he sheweth him selfe mercifull vnto them.

No wickedness in Jacob.

The. xliii. Chapter.

Balam prophesyeth of the kingdom of Israel and the coming of Christ. Balac is angry wpth Balam. The destruction of the Amalekites and of the Kenites.

Vhen Balam saw it pleased the Lord that he shoulde blesse Israel, he wente not as he dyd twyse before to set sothfapinge, but set his face toward the wildernes, & lift vp his eyes and looked vpon Israel as he lay wpth hys tribes, and the spirit of God came vpon hym, And he

Salas

प्रमाणार्थ

he tooke bp hys parable and sayed Balam
the sonne of Beor hath sayed, and the man
whose eye is open hath sayd: he hath saide,
which heareth the words of god, and seeth
the visions of the almighty, which falleth
downe, and hys eyes are opened.

B How goodly are the tentes of Iacob and
thine habitation (a) Iſrael, euē as the brood
baleys, and as gardens by riuers ſpde, as
the tentes which the Lorde hath pitched
as cypers trees vpon the water. The water
ſhall flow out of Ihs bouket, & his ſede ſhall
be many waters, and Ihs kping ſhall be Iher
then Agag. And his kingdome ſhall be eſta-
ted, god that brought hym out of Egipt his
ſtrength is as the ſtrength of an vnicorne, &
he ſhall eat the nations that are his enemi-
es: and breake their bones, and perce them
thorow with his arrowes. He touched hym
ſelf, & laye downe as a Ipon and a lionelle,
who ſhall ſitte him vppē. bleſſed is he that
bleſſeth the, & curſed is he that curſeth the.

¶ And Balac was wroth wpth Balam, and smote his hands together, and sayde vnto him: ¶ I sent for the to curse mine enemyes: and beholde, thou hast blessed the this thre times, & now get the qupcal: vnto þ place. ¶ I thought that I would promote the vnto honour, but the lord hath kept the back fro worship. And Balam said vnto Balac: tolde I not thy messengers whpche thou sentest vnto me, sayinge: * If Balac woulde gyue me his house full of siluer & golde, I ca not passe.

passe the mouth of p lord, to do ether good
 or bad of mine owne minde. What the lord
 saith, that must I speak. And now behold
 I go into my people: come let me shew the
 what this people shall do to thy folke in p
 latter daies, And he began his parable and
 sayd: Balam the sonne of Beor hath said,
 and the man that hath his eyes open hath
 said, & he hath said that heareth the wordes
 of God, and hath the knowledge of p most
 hye, and beholdeth the visid of the almight
 ye, & when he falleth downe, hath hys ey-
 es opened: I se him not, but now I beholde
 him, but not nye. There shall come a star of
 Jacob, and rple a scepter of Israel, which
 shall smyte the cosses of Moab, and vnder
 myne all the children of Seth. And Edom
 shall be his possession, and the possession of
 Seir, shall be their enemies, & Israel shall do
 this fully. And out of Jacob shall come he p
 that destroy the remnaunte of the cypres,

And he looked on Amaleck, and began his
 parable & sayd: Amaleck is the first of the
 nations: but his later ende shall perishe vt-
 terly. And he looked on the Kenites, & toke
 his parable and sayd: Strong is thy dwelling
 place, & putt thy nest vpon a rocke. Reuer-
 the later p shalt be a burning to Cain, vn-
 tyl Assur take the prisoner. And he toke his
 parable and sayd: Alas, who shall lide wh^e Chald. & the
 God doth this? The Chippes shall come out comen from
 of the coast of Chittim, & subdue Assur and
 obdure Eber, and he himselfe shall perishe Chald. & the

the hebrews at the laste. And Balam rose vp and went
 out of the place: and dwelt in hys place: and Balac also went
 out of the place: and dwelt in hys place.

the book of
 Ezechiel.
 Israel.

The Notes.

(a) By all the synagogs would Balam de-
 clare the felicitie of the people Israel, whyche
 came of God, as ye haue in the Psalmc. cxii. and
 Iere. xlii. b.

The xxv. Chapter

The people committeth fornication with
 the daughters of Moab, whiche killen
 many and so by God commaundeth to kill
 the Midianites.

- a And Israel dwelt in Sittim, and the
 people beganne to committe whores,
 dome with the daughters of Moab,
 whiche called the people vnto the sacrifice
 of their Goddes. And the people ate & wor-
 shipped the Goddes, and Israel coupled
 hymselfe vnto Baal peor. Then the Lord
 was angry with Israel, & saide vnto Mo-
 ses: take all the heades of the people, and
 hang the by vnto the Lord agaynst the
 sun, that the wrath of the Lord may turne
 away from Israel. And Moses layde vnto
 the iudges of Israel: go and slea those men
 that repned them selues vnto Baal peor.
- b And behold, one of the chyldren of Isra-
 el came and broughte vnto his brethren, a
 Midianitish wife even in the sight of Mo-
 ses, and in the sight of al the multitude of
 the chyldren of Israel, as they wer weping
 in the doore of the tabernacle of witnesse, And
 when whiche the sentie of Eleazar the
 sonne

sonne of Arod the priest sawe it, he rose vp
out of the company, and toke a weapen in
his hand, and went after the men of Isra-
el into the hore house, and thrust them thro-
we: both the man of Israell and also the
woman, eue^s thow the healp of hir. And
the plague ceased frō the childien of Israell.

And ther died in the plague. xxiii. thousand.

And the lord spake vnto Moyses, sayinge:
Whiche is the sonne of Eleazar the son of
Aron the priest, hath turned myne anger
away from the childien of Israell, because
he was gelouse for my sake amonge them
that I had not consumed the chyldrene of
Israell in my gelousy. Wherefore saye: be-
holde, I geue vnto him my couenaunte of
peace, and he shal haue it and his sede after
him, euen the couenaunt of the priettes of-
fice for euer, because he was gelous for his
Goddess sake, and made an attonemēt for
the chyldren of Israell.

The name of the Israelyte whiche was
smpten with the Madianitye wyfe, was
Zamri the sonne of Salu, a Lord of an au-
cunte house among the Simeonites. And
the name of the Madianitye wyfe, was
Cozby the daughter of Jitha heade ouer the
people of an auncient house in Madian.

And the lord spake vnto Moyses, sayinge:
Here the Madianytes and smptethem, for
they haue troubled you wth their wyles
wth the whiche they haue beggled you,
thow the whiche they haue beggled you,
thow the whiche they haue beggled you,

* After the
Chalde, the
Greke, & the
comen trans-
lation they
tome the
wordes of
the whiche
they haue
beggled you,
and to
the Greke.

Corah

Numeti

the daughter of a Lord in Gadian, which was slayne in the day of the plague for herds sake.

The Notes,

(1) To hang against the sunne, is to be put to execution openly before all the people.

The. xxi. Chapter.

The chylde of Israel are numb; againe whe they shuld enter into the land of Canaan.

And after the plague, the Lorde spake vnto Moyses and vnto Eleazar the sonne of Aaron the priesse, sayinge: take the number of all the multitude of the chylde of Israel from .xx. yeare and aboue thorow out their fathers houses all that are able to go to warre in Israel. And Moyses and Eleazar the priest told them in the fields of Moab by Iordan cast by Iericho, fro twenty yere & aboue, as the Lorde commaunded Moyses. And the chylde of Israel that came out of Egypt were.

The kindred of Ruben the eldeste sonne of Israel. The chylde of Ruben were, Danoch, of whome cometh the kynred of the Danochites; and of Isalu cometh the kindred of the Isalutes; And of Helzon cometh the kindred of the Helzonites; and of Garmi cometh the kindred of the Carmites. These are the kynredes of the rubenites, which were in number. xliii. thousande, vi. hundred. and. xxx. And the sonnes of Isalu were Elrab. And the sonnes of Elrab were: Semuch, Dathan, and Abiram.

The

This is that Dathan and Abiram collee-
ters in the congregacion, whyche * stroue ^B
against Moses and Aaron in the company ^{Num. xvi. 1.}
of Corah, when they stroue agaynst the
Lord. And the earth opened hit mouth, and
swallowed them and Corah also, when the
multitude died, what tyme the fire, consu-
med two hundred and fiftie men, and they
became a sygne: Notwithstandynge the
chyliden of Corah died not.

And the chyliden of Simzon in their kin-
redes were: Semuall, of whom cometh the
kynred of the Semuelites: Jamin, of whō
cometh the kynred of the Jaminites: Ja-
chin, of whom cometh the kynred of the Ja-
chinites: Jareh, of whom cometh the kyn-
red of the Jarehites: Saule of whom com-
meth the kynred of the Saluits: These are
the kynredes of the Simenites: in num-
ber. xxi. thousand and two hundred.

And the chyliden of Gad in their kynre-
des were: Jephon, of whome cometh the
kynred of the Jephonites: & of Haggi, com-
meth the kynred of the Haggites: and of
Suni commeth the kynred of the Sunites:
and of Azeni, commeth the kynred of the A-
zenites: and of Eri commeth the kynred of
the Erites: and of Arod commeth the kin-
red of the Arodites: and of Ariel cometh the
kynred of the Arielites, These are the kyn-
redes of the chyliden of Gad in number. xl
thousand, and fyue hundred.

The chylide of Juda, Er & Onan, which of Juda,
II. ii. dyed

dyed in the land of Canaan. But the chyldren of Juda in their kynted were: Sela of whom cometh the kynted of the Selamites: and of Ishares cometh the kynted of the Isharesites: and of Jareh cometh the kynted of the Jarehites. And the chyldre of Ishares were Heseon, of whom cometh the kynted of the Heseonites: and of Hamull cometh the kynted of the Hamulites. These are the kyntedes of Juda, in number. lxxvi. thousand and foure hundred.

The kynted of Issachar. And the chyldren of Issachar in their kyntedes were: Thola, of whom cometh the kynted of the Tholaites: and of Shuna of whom cometh the kynted of the Shunaites: and of Jasub cometh the kynted of the Jasubites: and of Simron cometh the kynted of the Simronites. These are the kyntedes of Issachar in number, lxiii. thousand, and thre hundred.

The kynted of Zabulon. The chyldren of zabulon in their kyntedes were: Sered, of whom cometh the kynted of the Seredites: and Elon, of whom cometh the kynted of the Elonites: and of Jael-el cometh the kynted of the Ja-elites. These are the kyntedes of zabulon in number, thre score thousande and foue hundred.

The kynted of Joseph. The chyldren of Joseph in their kyntedes were: Manasse and Ephraim. The chyldren of Manasse: Machir of whom cometh the kynted of the Machirites. And Machir begat Galaad, of whom cometh the kynted

of the Galaadites. And these are the children of Gilaad: Bisler, of whom cometh the kindred of the Biselites; and of Belech cometh the kindred of the Belechites: and of Aziel the kindred of the Azielites: and of Sichem cometh the kindred of the Sichemites: and of Simida cometh the kindred of the Simidites: and of Dopher cometh the kindred of the Dopherites. And Zelaphad the sonne of Dophera had no sons, but daughters. And the names of the daughters of Zelaphad were Mahela, Noa, Hagla, Melcha and Thirza. These are the kindreds of Manasse, in number: li. thousand and seven hundred.

These are the children of Ephraim in their kindreds: Suthelah of whom cometh the kindred of the Suthelahites: and Berher, of whom cometh the kindred of the Berherites: and of Thelhen cometh the kindred of the Thelhenites. And these are the children of Suthelah: Eran, of whom cometh the kindred of the Eranites. These are the kindreds of the children of Ephraim in number. xxii. thousand and five hundred. And these are the children of Joseph in their kindreds.

These are the children of Ben Jamin in their kindreds: Bela, of whom cometh the kindred of the Belaites: and of Asbell cometh the kindred of the Asbellites: and of Ahiram the kindred of the Ahiramites: and of Supham the kindred of the Suphamites: and

The kindred
of Ephraim

The kindred
of Ben Jamin.

The kindred
of Dan.

of the children of Bela were Ard, and Sa-
aman, from whence cometh the kindreds of the
Ardytes, and of the Saamites. These are the
children of Ben Jampn in the kindreds, and
in number, xlv. thousand, and vi. hundred.
These are the children of Dan in their kind-
reds: of Suhari, of whom cometh the kindred
of the Suhamites. These are the kind-
reds of Dan in their generations. And all
the kindreds of the Suhamites were in num-
ber, lxxv. thousand four hundred.

The kindred
of Aser.

The children of Aser in their kindreds
were Temma, of whom cometh the kindred
of the Temmites: and Jafu, of whom com-
meth the kindred of the Jesuites: and Bua
commeth the kindred of the Buits: And the
children of Bua were Deber, of whom com-
meth the kindred of the Deberites: and Mal-
ghici came the kindred of the Malchialites.
And the daughter of Aser was called Sa-
rah. These are the kindreds of Aser in num-
ber, lxx. thousand and iii. hundred.

The kindred
of Zephthai.

The children of Zephthai in their kindreds were:
Jehoziel, of whom came the kindred of the
Jehozielites: and Guni, of whom came the
kindreds of the Gunites: and of Jezer, came
the kindred of the Jezerites: and of Selem
the kindred of the Selemites. These are the
kindreds of Zephthai in their generations
in number, xlv. thousand and iii. hundred.
These are the numbers of the children of Is-
rael: six hundred thousand, and a thousand
seven hundred and thity.

And

And the lord spake vnto Moyses, saying: vnto these the land shalbe deuided to inherite, accordyng to the number of names: to many thou shalt giue & more inherytance, and to fewe the lesse: to euery tribe shal the inheritaunce be geue, accordyng to & number therof. notwithstanding, the land shalbe deuided vp, lot, and accordyng to the names of the tribes of theyr fathers shal inherite: and accordyng to theyr lot thou shalt deuyde theyr lande both to the manye and to the fewe.

These are the summes of the Leuites in their kindreds, of Bersen, came the kindred of the Bersenites: and of Cahath came the kindred of the Cahathites: and of Merari came the kindred of the Merarites. These are the kindredes of Leui: the kindred of the Libnites, the kindred of the Hebronites, the kindred of the Mahelites, the kindredes of the Musites, the kindred of the Harahites. Rahath begat Amram, and Amrams wife was called Jochebed a daughter of Leui, whiche was bozne him in Egypte. And she bare vnto Amram, Aaron, Moyses, & Miriam their syster. And vnto Aaron wer bozne, Nadab, Abihu, Eleazar, & Ithamar. But Nadab and Abihu dyed, as they offered straunge fyre before the lord. And the number of them was, xiiii, thousande of all the males from a moneth olde and aboue. For they wer not numbred among the children of Israell, bicause there was no inhery-

The number of the Leuites.

saunce, geuenthem among the children of Israel. These are the nūmbres of the childre of Israel, which Moyses & Eleazar p pried numbred in the fields of Moab fast by Iordane nys to Jericho. And among these ther was not a man of the number of the chyl-dren of Israel, which Moyses & Aaron told in the wildernes of Sinai. For the lord said vnto them, p they should dye in the wildernes, and that ther should not be left a man of them: saue Caleb the son of Iephune and Iosua the sonne of Nun.

The. xxvii. Chapter.

The lawe of the hearptage of the daughters of Zelaphead. The lande of promys is shewed vnto Moyses: in whose sted is appointed Iosue.

Ex. xvi. d.
Nu. xvi. a.
Josu. xvi. a.

AND the daughters of * Zelaphead the son of Heber, the son of Bilgad, the son of Machir the sonne of Manasse of the kynreds of Manasse, the sonne of Joseph (whose names were Gabela, Roha, Hagla, Milcha, & Thirza) came and stode before Moyses and Eleazar the priest, and before the lordes, and al the multitude in the doore of the tabernacle of wytnes,

Nu. xvi. c. sayinge: our father dyed in the wylernes, and * was not amonge the companie of them that gathered them selues together agaynst the Lorde in the congregacon of Corah: But dyed in his owne synne, and had no sonnes. Wherfore shuld the name of our fathers be taken away from amonge
tpa

hys kyndred, because he hadde no sonne: **¶** And thou shalt geue vnto vs a possession among the brethren of oure father. And Moyses broughte the cause before the Lorde.

And the Lorde spake vnto Moyses, saying: The daughters of Zelaphead speake right thou shalt geue them a possession to enheryte among the fathers brethren, and thou shalt turne the enheritaunce of the fathers vnto them. And speake vnto the children of Israel, saying: If a man die, and haue no sonne, ye shall turne hys enheritaunce vnto hys daughter. If he haue no daughter, ye shall geue hys enheritaunce vnto hys brethren. If he haue no brethren, ye shall geue hys enheritaunce vnto hys fathers brethren. If he haue no fathers brethren, ye shall geue hys enheritaunce vnto hym, that is nexte to hym of hys kyndred, and let hym possesse it. And this shall be vnto the children of Israel an ordinance, a lawe, as the Lorde hath commaunded Moyses.

And the Lord sayd vnto Moyses: get thee vp into this mount Abarim, and beholde the land which I haue giuen vnto the children of Israel. And when thou hast seene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Sin, in the strepe of the congregacion that ye sanctified me not in the water before their eyes. What is the water of strepe in Cadis in the wilderness

wildernesse of ſin. And Moſes ſpake vnto the Lord, ſaying: let the Lord God of the ſpirites of al Iſrahele, ſette a manne ouer the congregaciō, which may go (a) in and out before them, and to leade them in and out that the congregaſſion of the Lord be not as a ſheepe of thepe without a ſhepeheard. And the Lord ſaped to Moſes: take Joſua the ſon of Nun, in whom ther is a ſpitite, and put thyne handes vpon him, and ſette hym before Eleazer the pueſte, and before all the congregacion, & gve hym a charge in their ſyghte, And put of thy prayſe vpon him, that all the company of the chyldre of Iſrael may heare. And he ſhal ſtand before Eleazer the pueſt, which ſhal are counsell for him after the (b) iudgement of Urim before the Lord. And at the mouth of Eleazar ſhal both he & al y chyldre of Iſrael be hym & al the congregaciō go in & out.

And Moſes did as the Lord commaunded him, and he take Joſua, and ſette hym before Eleazar the pueſt, and before al the congregacion, and put hys handes vpon hym and gawe hym a charge, as the Lord commaunded thozowe the hand of Moſes

The Notes

Go go in & (a) He is ſayd to go in and out before the people, that gouerneth, teacheth, comforteth, ſea-
the people. deli, and defendeth them. ac.

Judgement (b) After the iudgement of Urim, that is after y
of Urim. iudgement of lycht. Luke Erod. xxviii

It is verelye that in the Ephod was a ſome
bright

byghit done, wherein the bygh priest looked, and
lawe the wyll of the Lord, as appeareth by the
Booke of Dauid.

The xxvii. Chapter.

What must be offered on every first daye.

AND the Lord spake vnto Moses, saying: I geue the children of Israel a charge and say vnto them, that thou take heed to offer vnto the offeringe of my breade in the sacrifice of sweete sauour, in hys due season. And say vnto the. This is the offeringe whiche ye shall offer vnto the Lord two lambes of a yere old without spotte, daye by daye to be a burnt offeringe perpetuallie. One Lamb thou shalt offer in the morning, and the other at eue. And thereto the tenth parte of an Ephah of flour for a meate offeringe mingled wth beaten oyle, the fourth part of an Eyn: which is dayly offeringe, ordeyned in the mount Synai vnto a sweete sauour in the sacrifice of the Lord. And the drinke offeringe of the same the.iii. part of Eyn vnto one lambe, and poure the drinke offeringe in the holy place, to be good drinke vnto the Lord. And the other lamb thou shalt offer at euen, wth the meate offeringe, and the drinke offeringe after the manner of the morning a sacrifice of a sweete sauour vnto the Lord. And on the Sabbath daye, ii. Lambes of a yere old a peece, and without spot, and two tenth deales of flour, for a meate offeringe mingled with oyle, and the drinke offeringe

dyng herto. This is the burnt offering of every Saboth, besydes the daily burnt offering, and hys dyngke offeringe. And in the first daye of your moneth, ye shall offer a burnt offering vnto the Lord two yong bullockes, and a ramme, and seven Lambs of a yere olde wpythout spot, and .iii. tenth deales of flour for a meat offering, mingled with oyle vnto one bullocke, and two tenth deales of flour for a meat offering mingled wpyth oyle vnto one ram. And euer more a tenth deale of flour mingled wpyth oyle, for a meat offering vnto one lambe. That is a burnt offering of a sweete sauour in the sacrifice of the Lord. And their dyngke offeringes shall be halfe an hin of wine vnto one bullocke, and þ third parte of an hin of wine vnto a ram, and þ fourth parte of an hin vnto a labe. This is the burnt offering of euery moneth throughout all the monethes of the yere, and one he gothe for a syn offering vnto the Lord, wherof shall be offered with the daily burnt offering and his dyngke offeringe. * And the .xiiij. daye of the first moneth shall be a passouer vnto the Lord. And the .xv. daye of the same moneth shall be a feast, in which seven daies menne muste eate unleuened bread. The first daye shall be an holpe feast, so that ye shall do no maner of laborious worke therein. And ye shall offre a burnt offering vnto the lord two yong bullockes.

Gen. xlv. a.
 Lev. xiiij. a.
 Num. xvi. a.

one ramme, and vii. lambes of a yeare olde
wthout spot, and their meat offeringe of
floure mingled with oyle. iii. tenth deales
vnto a bullocke, and two tenth deales vnto
a ram, & euermoze one tenth deal to a lamb,
t. throw out the. vii. lambes: & an he goe for
a sin offering to make an atonement for you.

And ye shall offer these, besyde the burnt
offring in the morning that is alway offer-
ted. And after this maner ye shall offer the
cromout the. vii. dayes, the fobbe of the sacri-
fice of a swete sauoure vnto the lord. And
it shall be done beside the daily burnt offering
and his drinck offeringe. And the seuenthe
day shall be an holpe feaste vnto you, so that
ye shall do no laborious worke therein. And
the daye of your full frute, when ye bring
a new meat offering vnto the Lord in your
weekes shall be an holpe feaste, vnto you: so
that ye shall do no laborious worke there-
in. And ye shall offer a burnt offeringe of a
swete sauoure vnto the Lord, two yong
bullockes, and a ram, and. vii. lambes of a
yeare olde a peece, with their meat offerings
of floure mingled wth oyle. iii. tenth deales
vnto a bullocke two tenth deales to a ram,
euermoze one tenth deale vnto a lamb tho-
row out the. vii. lambes, and an he goe to
make an atonement for you. And these ye
shall do besides the daily burnt offeringe, &
his meat offering: and they shall be without
spot, wth their drinck offerings.

The. xxij. Chapter.

Ceremonies . . . Numeti.

What must be offered the. viii. daye of the seventh moneth.

Leu. xxiii. c. **A**nd the first day of þ. vii. moneth shal be an holy feast vnto you * & ye shal do no laborious worke therein. It shalbe a day of trumpet blowing vnto you. And ye shal offer a burnt offering of a sweete sauour vnto the Lord: one yong bullocke and one ram, and seuen lambes of a yere old a peece that are pure. And their meat offerings of flour mingled wpth oile. iiii. tenth deales vnto the bullock, and two vnto the ramme, and one tenth deale vnto one lamb thowse the. vii. lambes: And an he goate for a sinne offering to make an attonement for you, besyde þ burnt offering of the monethe and his meat offering, & besyde the daye the burnt offering & his meat offering, & the drink offerings of the same: accordynge vnto the manner of them for a sauoure of swetnes in the sacrifice of the Lord.

Leu. xvi. and, xxii. c

B And the tenth day of that same seventh moneth shalbe an holy feast vnto you, & ye shal humble your soules and shal do no manner worke therein. And ye shal offer a burnt offering vnto the Lord of a sweete sauoure one bullocke, and a ram, and. vii. lambes of a yere old a peece, withoute faute and theyr meat offerings of flour mingled wpth oile. iiii. tenth deales to a bullocke, and two to a ram, and alway a tenth deale vnto a lamb, thowse the. vii. lambes. And one he goate for a sin offering, besyde the. x. offering of attonement.

attonement, and the daily burnt offering; & the meat and drynke offerpuges that long to the same. * And the .xv. day of the .viij. moneth shal be holy daie, and ye shall do no laborious worcke therein, and ye shall kepe a feast vnto the Lord of .vii. daies long. And ye shall offer a burnt offering of a swete sauoure vnto the lord. .xiii. bullockes. ii. rammes and .xiiii. lambes, which are perelpnges pure, with oil. .iii. tenth deales vnto euery one of the .xiii. bullockes. ii. tenth deales to eche of the rams, and one tenth deale vnto eche of the .xiiii. lambes. And one he goate vnto a sin offering, beside the daile burnt offering with hys meat and drinke offerpuges.

And the second day. .xii. yong bullockes, ii. rams, and .xiii. perelpnge lambes without spot: & their meat offerings and drinke offerings vnto the bullockes, rammes and lambes accordynge to the number of them and after the maner. And an he goate for a syn offering, besyde the daile burnt offering and hys meate and drinke offerings. And the .iii. day .xi. bullockes. ii. rams and .xiiii. perelpnge lambes without spot: and their meat & drinke offerings vnto the bullockes, rams & lambes, after the number of them, and accordynge to the maner. And an he goate for a sin offering, beside the daile burnt offering, and hys meate and drinke offerpuges.

And the fourth daie ten bullockes, two rammes and .xiiii. lambes perelpnges pure, and their meat and drynke offerings vnto the

Leuit. xxiii. 9

C

the

the bullockes, rammes & lambs, according to the number of the, and after the maner. And an he gote for a sinneofferynge, beside the dayly burntofferyng and hys meat and drynkeofferynges. And the fift day .ix. bullockes, two rammes, & .iiii. lambes of one yeare olde a piece without spot. And thei meat and drinkeofferynges vnto the bullockes rammes and lambes, according to the number of them and after the maner. And an he gote for a synneofferynge, beside the dayly burntofferyng and his meat and drynkeofferynges. And the sixt daye, viii. bullockes two rammes, and .iiii. peaterynge lambes without spot. And their meat & drinkeofferynges vnto the bullockes, rammes and lambes, accordyng to the maner. And an he gote for a synofferynge, besyde the dayely burntofferynge, and his meat and drynkeofferynges. And the seuenth day .vi. bullockes .ii. rammes, and .iiii. lambes, that are peaterynges & pure. And their meat & drinkeofferynges vnto the bullockes, rammes and lambes, accordyng to their number and to the maner. And an he gote for a synofferyng, beside the dayly burntofferyng, & hys meat and drynkeofferynges.

And the eight daye shall be the conclusion of the feast vnto you, and ye shall doo no maner laborious worke therein. And ye shall offer a burntofferynge of a sweete savoure vnto the Lorde: one bullocke, one ramme, and seven peaterynge lambes with-
out

Ceremonies. Numbers

out spot. And the meate and drynckeoffe-
rynges vnto the bullocke, ramme and lam-
bes, accordinge to thep^r numbers, & accor-
ding to the maner. And an he gote for a sin
offrynge, beside the daily burnt offering, &
hys meat & drynckeofferings.

These thynges ye shall do vnto the lord
in your feastes, beside your vowes and fre-
wyl offerynges, in your burnt offerynges
meate offrynges, drinke offrynges and peace
offrynges. And Moles told the chyldren of
Israell, accordyng to al that the Lord com-
maunded him.

The .xxx. Chapter.

Of vowes whē they shalbe kept & when not. ¶

AND Moles spake vnto the heades
of the trybes of the chyldren of Is-
raell, sayinge: this is the thyng
whych the lord commaundeth. (a) If a mā
bowe vnto the Lorde or sweare an oth, and
bynde hys soule, he shal not go backe with
hys worke: but shall fulfil all that procea-
deth out of hys mouth.

If a damsell bow a bow vnto the lord,
and bynde hys selfe beyng in hys fathers
house and vnmарed. If hys father heare
hys bowe, and bonde which she hath made
vpon hir soule, and holde hys peace therto
then all hir vowes and bondes, whiche she
hath made vpon hir soule shal stande in ef-
fecte. But and if hir father forbyd hys the
same day, & he heareth it, none of hys bows
is nor bonds, which she hath made vpon hir

¶ m. i.

soule

Sanctuarpe Numeri

Soule shall be of value, and the Lord shall
forgeue her, because her father forbade her.

If she had an husbände when she bowed
or pronounced ought out of her lippes
wherewith she bound her soule, & her husband
heard it, and helde hys peace thereat the
same day he heard it, then her bowes and
her bondes wherwyth she bound her soule
shall stand in effecte. But and if her hus-
band forbade her the same day that he heard
it, then hath he made her bowe whiche
she had vpon her of none effecte, and that
also whiche she pronounced wyth her lippes
wherewith she bound her soule, and þe Lord
shall forgeue her.

E The bowe of a wyddow and of her that
is deuoted, & all that they haue bound their
soules wai shall stand in effecte with them.

If she bowed in her husbands house or
bound her soule wyth an oth, & her husband
heard it and held his peace, and forbade her
not: then all her bowes & bondes wherwyth
she bound her soule, shall stand. But if her
husband disanulled them þe same daye that
he heard them, then nothing that proceded
out of her lippes in bowes & bonds wher-
wyth she bound her soule shall stand in ef-
fect: for her husbände hath lousyd the. And
the Lord shall forgeue her.

D All bowes and othes that bynd to hum-
ble the soule, may her housbände stablyshe
or breake. But if her housbände holde hys
peace from one day vnto another, then he
stablysheth

Ceremonies. **Number**

stably sheth al her bowes and bonds which she had vpon her, bicause he held his peace the same day that he heard them. And if he afterwarde breake them, he shall beate her sinne him selfe.

These are the ordynaunces, whych the Lord comaunded Moyses, betwene a man and hye wyfe, and betwene the father and his daughter, beynge a damsel in her fathers house.

The Notes.

If a man

(a) This vowe here, is that whyche a man maketh for a certen space, whether it be to faste or to chastise the body or any other thyng, as it is sayed **Leuiti. vii. d.** But marche thys alwaye, gentle reader, that as it was not lawefull for the Jewes to vowe the brykynge of gods comaundementes in any condicton, so was it not lawfull for the, nor is yet lawfull for vs, to bryke Gods commaundement for any vowes sake.

The. cxi. Chapter.

The Madianites & Salam are slaine, The pray was brought to Moles and euallye deuyded. A present geuen of Israell because none of their men were slayne.

And the Lord spake vnto Moyses, sayynge: *auenge the childre of Israell of the Madpanites, and afterwarde bee gathered vnto thy people. And Moyses spake vnto the folke, sayynge: Harness some of pou vnto warre, and lette them go vpon the Madpanytes & auenge the Lord of the Madpanytes. Ye shall sende vnto the war a thousand of euery trybe, thow

Num. ii.

out

Sanctuarpe Numeri

out al the tribes of Israel. And there were taken out of the thousandes of Israel. xii. thousande prepared vnto warre, of euerye tribe a thousand. And Moses sent them a thousand of euerye tribe, wpth phinees the sonne of Eleazar the priest to warre, and the holy vessels and the trompetts to blow in hyr hande.

2
305. xiii. c

* And they warred agaynst the Madianites: as the Lorde commaunded Moses: and slewe all the males. And they slewe the kinges of Madian amonge the other that were name: Eui, Rekem, Zur, Hur, & Reba: fyue kynges of Madian. And they slew Balaam the sonne of Beor with the sword. And the chyldren of Israel toke al the women of Madian prisoners and their chyldrene, and spoyled all theyr catelle, theyr substance and their goods. And they burnt all their cities wherein they dwelte, and all their castels wpth fyre. And they tooke all the spoule and all theyr coulde reache, both of men and beastes. And they broughte the captaynes and that whych they had taken and al the spoile vnto Moses and Eleazar the priest and vnto þe cōpany of the chyldre of Israel, even vnto the host, in þe fieldes of Moab by Jordan nyte to Jericho.

2 And Moses and Eleazar the priest and al the Lordes of the congregacion wente out of the host agaynst them. And Moses was angry wpth the officers of the host, with the capitaynes ouer thousandes and o-

uer

Sanctuarie Numeri

uer hundredes, whiche came from warre and
battel, and said vnto the: Haue ye sauoe
weme alpe? beholde* these caused schypl- Nu. xix. 8.
dien of yscuell thorow* Balaam, to com- ii. Pet. ii. 15.
mit trespase against the Lord, by thereson
of yseor, & ther folowed a plague among the
congregation of the Lord. Nowe therfore
* See all the menchyldien and the women Iud. xxi. 6.
that haue lien w men fleshy: But al the we
me children y haue not lien with men, kepe
aliue for pour selues. And lodge wthoute
the host seuen dapes al that haue kyllid a
ny person* and al that haue touched anpe Rom. xix. 8.
dead bodi, & purify both pour selues & pour
prisoners the.iii. dai and the. vii. And spyn
kle al pour raimentes and all that is made
of skynnes, and al woicke of gotes herre,
and al thynge made of wood.

And Eleazer the priest sayd vnto all the D
men of war which went out to batell: thys
is the ordinaunce of the law which the lord
commaunded Moyses: Gold, syluer, brasse,
yon, tin and lead, and al that maye abyde
the fyre, ye shal make it go thorow the fyre
& then it is cleane. Neuerthelasse, it shal be
sprinkled with spynklyng water. And all
that suffreth not the fire, ye shal make goo
thorow the water. And washe pour clothes
the seuenth day, and then ye are cleane. And
afterward come into the host.

And the lord spake vnto Moyses, saying:
take the summe of the pray that was takē,
both of the women & of catel, thou & Elea-

Sanctuarpe Numeri

zar the pried and the auncient heads of the
 congregacpon. And deuypde it into twopar
 tes, betwene them that toke the war vpon
 them and went out to battel and al þ con
 gregaciõ. And take a porcion vnto þ lord
 of the men of warre which wēt out to bat
 tel: one of fiue hūdzed, of the womē and of
 the oxen and of the asses and of the shepe:
 and ye shal take of their haulfe and geue it
 vnto Eleazar the priede, an heaue offering
 vnto the Lorde. And of the halfe of the
 chyliden of Israel, take one of fiftyp, of the
 wemen, of the oxen, of the asses and of the
 shepe, & of al maner of beastes, & geue them
 vnto the leuites which wait vpon the habi
 tacion of the Lorde.

And Moyses and Eleazer the priede dōd
 as the Lorde commaunded Moyses. And the
 botp and the pray which the men of warre
 had caught was. vi. hūdzed thousande and
 lxxv. thousand shepe: & lxxii. thousand ox
 en. lxx. thousand asses: and. xxxii. thousand
 wemen that had lpen by no man.

And the halfe whiche was the parte of
 the that went out to war, was. ii. hundred
 thousande and. xxxvii. thousand, and spue
 hūdzed shepe: And the Lordes parte of the
 shepe was. vi. hūdzed and. lxxv. And the ox
 en were. xxxvi. thousande, of which þ Lorde
 des parte was. lxxii. And the asses were. xxx
 thousand and spue hundred, of whiche the
 Lordes part was. lxi. And the wemen were
 xvi. thousande, of whiche the Lordes parte

Sanctuarie Numeri

was. xxii. soules. And Moyses gaue that summe whpch was the lords heaucoffring vnto Eleazar the pnest: as the Lorde commaunded Moyses. And the other halfe of þ childre of Israel whiche Moyses separated from the menne of warre (that is to wete, the halfe that partapned vnto the *congre gacið) was. iii. hūdzēd thousand &. xxxvii. tho sand and spue hūdzēd thepe : &. xxxvi. thou sand open: and. xxx. thousande asses & spue hūdzēd : &. xvi. thousande women . And Moyses toke of thys halfe that partained vnto the chldzen of Israell : one of euery spfpe, both of the women and of the catel & gaue them vnto the Leuites which wayted vpon the habitacið of the Lord , as the lord comānded Moyses. And the officers of thousands of the host, the capitaines ouer the thousands & the captaynes ouer þ hundreds came forth & said vnto Moyses : Thy seruauntes haue taken the summe of the mē of war, which were vnder oure hande, & there lacked, not one man of the. We haue therefore brought a present vnto the Lord what euery man found of Jewels of gold chepnes, bracelettes, rynges, earyngs and spangles, too make attonemente for oure soules before the Lord.

And Moyses and Eleazar toke the gold of them: Jewels of al maner facions . And al the gold of the heaucoffringe of þ Lorde the capptaynes ouer thousands & hundreds was, xvi. thousand. vii. hundred and. i. sicles.

for the me of warre had spoyled, euerpe man
for him selfe. And Moses & Eleazar þe priest
toke the gold of the captaines ouer þe thou
sands and ouer the hundreds, and brought
it into the tabernacle of wytnesse: to be a
memoriall vnto the children of Israel be
fore the Lorde.

The .xxii. Chapter.

¶ To Ruben and Gad and to halfe the tribe
of Manasses, is promysed the possession, be
yond Jordan eastwarde, if they bypnye thei
r brethren into the land of promise.

¶ The chyldren of Ruben and the chy
ldren of Gad, had an exceedyng greate
multitude of catel. And whē thei saw
the land of Jazer and the lande of Balad
that it was an apte place for Cattell, they
came and spake vnto Moses and Ele
azar the prieste and vnto the Lordes of the
congregation, sayinge: The Land of Ata
roth and Dibon and Jazer, and Hemrah
and Heshbon and Elealeh and Sabam and
Bebo and Beon, whych country the Lord
smote before the congregacyon of Israel:
is a land for cattel, and wethy seruauntes
haue catell wherfore (said they) if we haue
found grace in thy syght, let thys lande be
geuen vnto thy seruauntes to possesse, and
bypnye vs not ouer Jordane.

¶ And Moses sayed vnto the chyldrene of
Gad of & Ruben: Shall your brethren go to
war & petary here? Wherfore discourage ye
the hertes of the chyldre of Israel for to go
ouer

Sanctuarpe Numeri

ouer into the land which the Lord hath ge-
uen them*. Thys dyd your fathers, whē A
sent thē frō Cades barne to se þ land. And
they went vp euen vnto the ryuer of Escol
and sawe the Lande, and dyscourageo the
hutes of the chyldren of Israell, that they
shoulde not go into the land whych þ Lord
had geuen them.

And the Lord was wroth the same tyme **C**
and sware saying.* None of the men that **Num. xiiii. 2**
came out of Egypte from twenty yere olde
and aboue, shal see the land which I sware
vnto Abraham, Isaac and Jacob, because
they haue not cōtinuallly folowed me, saue
Caleb the sonne of Iephune the Kenesite
and Iosua the sōne of Nun, for they haue
folowed me contruallly. And the Lord
was angry wpth Israell, and made theym
wander in the wildernes .xl. yere, vntyll all
the generacōn that had done euell in the
spght of the Lord were consumed.

And behold, ye are rylen vp in youre fa-
thers steade, to the encrease of synfull men,
and to augment the fearle wrath of þ Lord
too Israell warde. For if ye tourne awaye
from after him, he wil yet agayne leaue the
people in the wildernesse, so shal ye destroy
al thys folke. And they went nere him, and **C**
sawd: we wpll buyld shepesholdes heare for
our shepe and for oure catel, and cityes for
our chyldren. But we our selues will go re-
dy armed befoze the chyldren of Israell, vn-
till we haue bzought them vnto their place
And

The iourneis Numeri

Josa. 4. e

And oure chyliden shal dwell in the fenced cities, because of the inhabitants of þ land. And we wyl not retourne vnto oure houses, vntyl the chyliden of Israel haue enherited: euery man hys enheritaunce. For we wyl not enheret wpth them on ponde syde Jordan forwarde, because our enheritaunce is fallē to vs on this side Jordā eastwarde.

And Moses sayed vnto theym: * If ye wyl do this thping, þ ye wyl go al harnessed before the Lord to warre, and wil go all of you in harnesse ouer Jordan before the lord vntyll he haue cast out hys enemyes before him: and vntyll the land be subdued before the lord, then ye shal retourne and be wpth out sinne agaynst the Lord & agaynst Israel. **E** And this lād shal be your possession before the Lord. But and if ye wyl not do so, behold, ye lpyne agaynst the Lord: & be sure your synne wil fynde you out. And yd your cytyes for your chyliden and fluds for your shepe, and se ye do that ye haue spokē. And the chyliden of Gad and of Ruben spake vnto Moses, saying: thy seruants wyl do as my Lord commaundeth. Our chyliden, our wiues, substance and all oure cattelle shal remaine here in the cytyes of Balaa. But * we thy seruantes wyl go al harnessed for the war vnto battel before the Lord as my Lord hath said.

Jos. iiii. e

J And Moses commaunded Eleazar the pryeste: and Jesua the sonne of Nun and auncient heales of the tribes of the chyliden
dene

Sanctuarpe Numeri

bien of Israel, and said vnto them : If the chyl dren of Gad and Ruben wpl go wyth you ouer Iordan, al prepared to fighte before the Lord then when the land is subdued vnto you geue, the the lande of Galaad to possesse, but and if they wpl not go ouer with you in harnesse, then they shall haue theyr possessions among you in the land of Canaan. And the chyl dren of Gad & Ruben, answered, saying: þ which the Lorde hath said vnto thy seruantes we wpl do*. **De Iose. xxi. a** We wpl go harnessed before the Lord into the land of Canaan, and the possession of our inheritance shall be on this side Iordan.

And Moses gaue vnto the chyl dren of Gad & of Ruben and vnto haulfe the tribe of Manasse the sone of Joseph, the kingdō of Sehon king of the Amozites, & the kyngdome of Og king of Basan, the land that longed vnto the cities thereof in the costes of the court round about the. And chyl dren of Gad built Didon, Ataroth, Aroel, Atroth, Sophan, Jacser, Megabea, Bethuimra and Betharan fered cities, and they buylt foldes for þ shepe. And the chyl dren of Ruben bylt Hesbon, Eleale, Kiriathaym, Bebo, Baal Meon, and turned theyr names and Ephraim also and gaue names vnto the cities which they built.

And the * chyl dren of Machir the sonne of Manasse went to Galaad & toke it, and put oute the Amozytes that were therein. And Moses gaue Galaad vnto Machir the **Gen. xv. d**

The iourneis Numeri

Deut. iii. b. the sonne of Manasse, and he dwelt therein.
And * Jabit the sone of Manasse, wēt and
toke the smal townes thereof, & called the
the townes of Jait. **And** Robah wēt and
toke Ikenath w the towns longing therto
and called it Robah after his owne name.

The xxxiii. Chapter,

The iourneis and depa- tynge frō place
to place of Israel are nōbied. They are cō-
maunded to kille the Cananites.

A These are the iourneies of the chyldre
of Israel which went out of þ land of
Egypt with theyr armies vnder Mo-
ses and Aaron. **And** Moyses & al their go-
inge oute by their iourneies at the com-
maundement of the lord: euē these are the
iourneies of theyr goyng out. **The** chyldre
of Israel * departed frō Rahemes the. xv.
day of the first moneth, on the morow after
Erod. xii. b. * Passeouer and wēt out wythan hye had
in the sight of al Egypt, whyle the Egyp-
cians buried al their first bozne whiche the
Lord had smitten among them. **And** vpon
theyr Gods also the Lord dōd execucion
And the chyldren of Israel remoued from
Rahemes and pytched in Socoth.

Erod. xiii. n **And** they departed from * Socoth & pyt-
ched in their tentes in Ethan, whiche is
in the edge of the wyldeynes. **And** they re-
moued from Ethan, & tour ned vnto the en-

Erod. xiiii. a tryng of * Hiroth which is befoze Baal ye-
phon, & pytched befoze Migdoll. **And** they

Erod. xv. e. departed from befoze Hiroth and * wente
thorow

The iourneis

Numeri

thorow the mydes of the sea into the wyl-
dernes; and wēt. iiii. dayes iournepe in the
wildernesse of Etham and pytched in Ma-
rah. And they remoued from Marahe and
wēt vnto *Elim wher were. xii. fountaines **Exod. xv. d.**
¶. lxx. palmetrees, and they pytched there.

And they remoued from Elpm & lay fast
by the red sea. And they remoued from the
red sea and lay in the *wylbernesse of Sin **Exo. xvi. a.**
And they toke their iourney out of the wyl-
bernesse of Sin, and set vp their tentes in
Daphka. And they departed frō Daphka,
& lay in Alus. And they remoued from A-
lus, and lay at *Raphedim, where was no
water for þ people to drinke. And they de- **Exo. xvii. a**
parted from Raphedim, and pytched in
the *wylbernes of Sinai.

And they remoued from the desert of Si- **Exo. xix. a**
nai, and loged at the *graues of iust, And **L**
they departed from the sepulchre of iuste **Num. xi. d**
and lay at *Hazereth. And they departed
from Hazereth, and pytched in Rytima, **Num. x. d**
And departed from Rytima & pytched at
Rimon Darez. And they departed frō R-
mon Darez, and pytched in Libna. And
they remoued from Libna, and pytched at
Risa. And they iourneied from Risa, and
pytched in Rehelatha. And they wente
from Rehelatha, & pytched in mount So- **D**
pher. And they remoued from mounte So-
pher & laye in Barada. And they remoued
from Barada and pytched in Makeloth

And they remoued from Makeloth, and
laye

The iourneis Numeri

lai at Thahath, & they departed from Thahath & pitched at Tharah. And they remo-
ued frō Tharah, & pitched in Mithca. An
thei wēt frō Mithca, an lodged in Basmo-
na. And they departed from Basmona, ala
at Moseroth. And they departed from Mo-
seroth, and pitched in Bane Joka. An thei
remoued frō Bane Joka, and lay at Boz-
gadgad. And thei went from Bozgadgad
& pptched in Jathhatha. And they remo-
ued from Jathhatha. And lape at Abzona.
And they departed from Abzona, and lay at
Ezion gaber. And they remoued frō Ezi-
on Gaber and pitched in the * wplderneſſe of
Syn, whypche is Lades. And they remouet
frō Lades, and pitched in mount Boz in
edge of the lād of Edō* And Aarō p̄ p̄ieſt
went vp to into mount Boz at the commā-
demente of the Lorde and dyed there, euer
in p̄ fort peth pere, alter the chyl dren of Iſ-
rael were come out of the land of Egypt, &
in p̄ firſt day of the ſyft moneth. And Aarō
was an hundzed and. xxxiii. pere olde when
he died in mount Boz. And hinge Stad the
Canaanite which dwelt in the ſoute ſpde
of the land of Canaan, heard that the chyl-
dren of Iſraell came.

Num. xx. 8

¶

Num. xx. 8
De. xxxii. 9.

Num. xxi. 8.

And they departed from * mount Boz, &
pitched in zalmona. And they departed frō
zalmona, and pptched in Jhimon, & they
departed from Jhimō, and pptched in D-
both, and they departed from Dboth, and
pitched in Jehabatum in p̄ borders of Mo-
ab

Ab. And they departed from *Ahabarim. Nu. xxi. 6
 & pitched in Dibon Gad. And they removed from Dibon Gad, & lay in Almon Diblathama. And they removed from Almon Diblathama, & pitched in the mountaines of Abarim before Rabo. And they departed, fro the mountaines of Abarim, and pitched in the feldes of Moabaste by Jordan nye to Iericho. And they pitched vpon Jordan, from Beth Baiaelmoth vnto the playne of Abellatim in the feldes of Moab.

And the Lorde spake vnto Moses in the feldes of Moab by Jordan nye vnto Iericho, saying: speke vnto the childre of Israel, and saie vnto them: when ye are come ouer Iordā into the land of Canaan, se that ye drive out al the inhabitants of the lande before you, and destroye theyr *chappelles
 and all their Images of Metal, and plucke
 downe all theyr alters buyt on hys: And
 possesse the lande and dwelle therein, for I
 haue geue you the land to enioye it. And ye
 shall deuide the enheritance of the lāde by
 lot amonge your kyntes, and geue to the
 mo, the more enheritance, and to the fewer
 the les enheritance. And your enheritance
 shall be in the trybes of your fathers, in the
 place wher every mans lot falleth.

* After the
 Chal. Rab.
 Solo. & Ra
 Abi. graue
 paupers
 stones.

But and if ye wll not drive out the inhabitants of the lande before you, the those whiche ye let remaine of them, shall be (a) thornes in your eyes & darts in your sides, & shall bere you in the land wherein ye dwell.

Mozeouer

The iourneis. Numeri

Moreouer it wil come to passe, þ 3 I shall do vnto pou, as I thought to do vnto them.

The Notes.

(a) Thorns in your eyes & darts in your sides, þ is they shalbe your rod, scourge & vndoars.

The xxiiii. Chapter.

The confines and borders of the land of promise. Certain are assigned to deuyde the land.

And the Lord spake vnto Moses, say vnto the chylde of Israel, and saye vnto them: when ye come into the Lande of Canaan, this is the Lande that shal fall vnto poure inheritance, the lande of Canaan wpth all her coastes. And your southe quarter shalbe frome the wyldernes of Syn a longe by the coast of Edom, so that your south quarter shalbe fro the side of þ salt easie warde, and shal set a compasse fro the southe by to Acrabin, and reach to zinna. And it shal go out on þ southside of Cades Barne, and go out also at Hazer Adar, & go a lōg to Azmon. And shal set a compasse from Azmon vnto the riuer of Egypt, & shal go out at the sea.

John. xv. 21

W And your west quarter shalbe the greete sea, whych coast shalbe your west coast. And this shalbe your north quarter: ye shal compass fro the great sea vnto mount Hor. And fro mount Hor, ye shal compass & go vnto the math, & the end of þ coste shalbe at Zedada, and the coste shal reach out to ziphon & go out to ziphon and go out at Hazer and Enan. And they shalbe your north quarter.

And

And you shal compasse your east quarter
from Hazur euen to Saphā. And the coaste
shall go downe from Sapham in Aibla on
the easle syde of Ain. And then descende and
goe out at the syde of the sea of Cenereth
eastwarde. And then go downe a longe by
Jordan; and leue at the salte sea. And thys
shall be your lande wpth all the coasts there
of rounde about.

And Moses commaunded the chyldre of
Israell, sayinge, thys is the lande whych
ye shall enherette by lotte, and whych the
Lord commaunded to geue vnto. ix. trybes
& an halfe. For the tribe of i chyldre of Iuda
be haue receiued, in the households of theyr
fathers, and the tribe of the chyldre of Gad
in theyr fathers households, & half the tribe
of Manasse, haue receyued their enheri-
taunce, that is to wete two trybes and an
halfe haue receyued their enheritaunce, on
the other syde of Jordan by Iericho East-
ward, towarde the sonne rysinge.

And the Lord spake to Moses, sayinge:
These are the names of the men, whych
shal deuide you the lande to enheret, Elea-
zar the puelle, & Josua the son of Nun,
And ye shal take also a Lord of euery trybe
to deuyde the land, whose names are these
In the tribe of Iuda, Caleb the sone of Je-
phune. And in the trybe of the chyldren of
Simeon. Semuell the sonne of Amud, &
in the tribe of Benjamin, Elidad the sonne
of Cisson. And in the trybe of the chyldre of

Was the, Lord bucki the sonne of Zagi.
 And amonge the children of Joseph: in the
 tribe of the childre of Manasse, the lord Ba-
 nuel the sone of Ephod. And in the tribe of
 the childre of Ephraim, the lord Camel the
 sone of Siphthā. And in the tribe of the sons
 of Zabulon, the lord Elizapha the sonne of
 Isharnach. And in the tribe of the childre of
 Issachar, the Lord Balthiel the sonne of A-
 la. And in the tribe of the sones of Aser, the
 lord Aihud the sonne of Salome. And in the
 tribe of the children of Reephthali, the lord
 Beda. And the sonne of Amnithud. These are
 they whiche the Lord commaunded to be-
 come the enheritance vnto the children of
 Israel, in the land of Canaan.

The. xlv. Chapter.

Unto the Leuites must be given ctytes and
 suburbs. The ctytes of refuge or sanctua-
 ries. The law of manquelling. For one mā
 witness. That no man be condemned.

And the lord spake vnto Moses in the
 fieldes of Moab by Jordan ouer a-
 gainst Jericho sayinge: command the
 childrene of Israel, that they geue vnto
 the Leuites of the enherytaunce of the
 possession: ctytes to dwel in. And ye shal
 geue also vnto the ctytes of the Leuites,
 suburbs rounde aboute them. The ctytes
 shalbe for them to dwell in, & the suburbs
 for their catell, possession & all maner beastes
 of theirs. And the suburbs of the ctytes
 which ye shal geue vnto the Leuites shal reach
 from

from the wal of the cty outward, a thousand cubytes rounde aboute. And ye shall measure wpythoute the cty, & make the vtmost border of the east syde: two thousand cubytes. And the vtmost border of the south side: two thousand cubytes. And the vtmost border of the west syde: two thousand cubytes: and the vtmost border of the North side, two thousand cubytes also, and the ctye shall be in the myddes. And these shall be the suburbses of their cities.

And amonge the ctyes whiche ye shall geue vnto the Levites, there shall be three ctyes of fraunches which ye shall geue to that intent þ he which killeth, may flee thither. And to these ye shall ad. xli. cities mo: so that al the cities which ye shall geue the Levites shall be. xliiij. with their suburbs. And of the cities which he shall geue oute of the possessions of the children of Israel, ye shall geue many out of their possessions that haue much, and few out of their possessions that haue litle: so that euerye tribe shall geue of his cities vnto the Levites, accordyng to þe inheritance which he enhereteth.

And the Lord spake vnto Moses, saying speake vnto the chyldren of Israel and say vnto them: *when ye become ouer Jordan into the land of Canaan, ye shall build cities whiche shall be ppyueleged townes for you: þ he which sleeth a mā vnwares may flee thither. And the cities shall be to flee fro the executioner of blud, that he which killeth dye not.

B

Josa. xx. v.

Deu. xix. a

Josa. xx. a.

The ryghte
vse of sanctuaries.

until he stande before the congregacion in iudgement. And of these. vi. s̄re c̄ptes whiche he shall geue. iiii. he shall geue on this syde Jordan and. iiii. in the lande of Canaan. And these s̄re free c̄ptes shall be for the chyldren of Israell and for the stranger and for him that dwelleth among you, that al they which kill any personne vnwares, maye flee thither.

If any man smite another with a weapon of yron that he dye, then he is a murdherer and shall dye for it. If he smite him with a throwynge stone that he dye therewith, the he shall dye: For he is a murdherer and shall be slayne therfore. If he smyte him with a hand weapon of wood that he die therewith then he shall dye for he is a murdherer and shall be slayne therfore.

Deu. xix. c The iustice of bloude shall see the murdherer, as soone as he spyndeth him: If he thrust at him wth hate, or howle at hym wth laying of wait & he die, or smite him with his hand of enuy & he die, he & smote him shall die, for he is a murdherer. The iustice of bloude shall see him, as soone as he spyndeth him.

But and if he pushed hym by chaunce & not of hate or casse at him with any maner of thyng and not of laying of wait: or cast any maner of stone at hym that he die therewith, and save him not: And he cast it vpon hym and he dye, but was not hys ennemye neither sought him any harme: Then & congregaciō shall iudge betwene the deat, and
th

the executer of bloude in suche cases: And the congregaciō shal deliuer the deat out of þ hand of the iudge of bloude, & shal restore hym agayne to the fraunchised citie, wher he was fled, And he shal bpde there vnto the death of the hie priest which was annoynted wth holy oyle. **Iosue. xx. 9.**

But and if he came wthout the borders of his privileged citie whether he was fled if the auenger of blood find him wthout the borders of his fre towne, he shal be the murderet and be gilty, because he shuld haue bpden in his fre towne, vntil the deth of the hie priest, and after the death of the hie priest, he shal retourne agayn vnto the land of his possessiō. And thys shalbe an ordinance and a law vnto you, among your chyldren after you in al your habitacions.

Whosoever sleith, shall be slayne at the mouth of witnesses. * For one witness shal not answer against one person to put him to death, Moreover ye shal take none amēdes for the lyfe of the murderet whych is worthy to dye. But he shalbe put to death. Also ye shal take noue attonemēt for hym that is fled to a fre citie, that he should come agayne and dwelle in the land before the death of the hie priest. And so that ye possute not the land whych ye are in, for blood defyleth the lande. And the land can none otherwys be clesed of the bloude that is shed therein, but by the bloude of him that shed it. Defile not therefore the land wher

* For one mans wyte ne oughte no man to be cōdemned.

thepe inhabyte, and in the myds of whych
I also dwel among the children of Israel.

The xxxvi. Chapter.

In order for the maryage of the daughters
of Israelhead. One of the trybes maye not
marrye wth an other: but everye one muste
take him a wyfe of hys owne trybe.

And the auncient heades of the chil-
dren of Balaad the sonne of Machir
the sonne of Manasse of the kindred
of the chyldren of Joseph came forth and
spake before Moyses & the princes whiche
were auncient heades amonge the chyldren
of Israel, and sayed: **The** Lorde com-
maunded my Lorde to geue the lande to
enherit by lotte to the chyldren of Israel.
And then my Lorde commaunded in the
name of the Lord to geue the enherptance
of Zelaphead our brother vnto his daugh-
ters. Nowe when any of the sonnes of the
trybes of Israel take them to wyues, the
shall their enheritaunce be take from the
enheritaunce of our fathers, and shall be put
to the enherptaunce of the tribe in whiche
they are, and shall be taken from the lott of
our enheritance. And when the pere of Iube-
lpe commeth vnto the chyldren of Israel,
the shall their enheritance be put vnto the
enheritaunce of the tribe wherein they are & so
shall their enheritance be take away fro the
enheritance of the tribe of their fathers.

And Moyses commaunded the chyldren
of Israel at the month of the lord, saying:
the

Sanctuary Number

the tribe of the chyldren of Joseph haue
sayde well, ~~Thys~~ therefore both the Lorde
commaunde the daughters of Zelaphead,
sayinge: * let them be wyues to whō they
them selfe thynke beste, but in the kynred Cob. viii. d
of the tribe of theyr father shal they mary
that the enherptaunce of the chyldre of Is-
raell cole not from tribe to tribe. But that
the chyldren of Israell maye abyde, euery
man in the enherptance of the tribe of his
fathers. And euery daughter that posses-
seth a nyte enherptaunce amōg the tribes of
the chyldre of Israell, shalbe wyfe vnto one
of the kynred of the tribe of her father, that
the chyldre of Israell may enioy euery mā a
enheritance of his father, & that a heritace
go not from one tribe to another: but that
the tribes of the chyldre of Israell, maye a-
bide euery mā in his owne enherptance.

And as the Lorde commaunded Moyses
euen so vpd the daughters of Zelaphead:
Mahela, Tirza, Hagla, Miltha and Noa
& were maryed vnto their fathers bzotheres
sonnes, of the kynred of the chyldre of Ma-
nasse the sonne of Joseph: & so they had
their enheritance in the tribe of the kynred
of their father. These are the commaundes
mets & laws which the Lorde commaunded
thorow Moyses vnto the chyldre of Israell
in the fieldes of Moab vpon Iordane nye
vnto Iericho.

¶ The ende of the. liii.
booke of Moyses.

A prologe in to the fyfte boke of Moyses called Deu- teronomye.



This is a booke
worthy to be red
bothe daye and
nyghte and ne-
uer to be oute of
handes . For it
is the most exel-
lent of all the bo-
kes of Moyses .
It is calpe alle
and lyghte, and a
verie pure Gos-
pelle : that is too

wyte, a preachinge of faith and loue: deducinge
the loue to God oure of faith, and loue of a mā
neighbour oute of the loue of God . Herein
also thou mayst lerne ryght meditation or con-
templacion, whyche is nothyng els saue þat cal-
lynge to minde and a repearinge in the herte of
the glayouse and wonderfull deades of God
and of hys terrible hantelynge of hys ennemyes
and merciful entreatinge of the þat come when he
colleth them whiche thyng this boke doth and
almost nothyng els .

In the .iiii. first chapters, he reherseh the be-
nefites of God done vnto them , to prouoke the
to loue, and hys myghtye deades done aboute all
naturall power and beyonde al naturall capa-
cete of faith, that they myght beleue god vnto

The prologe.

in hym and in hys strengthe. And theydlye hee
heareth the fyerre plagges of God vppon hys
enemies and on them which shewe impa-
aue and vnbeliefe fell frome hym: partelye to
daine and abate the appetites of the same why-
che alway fight agaynst the spirite, and partelye
to bydle the wilde raginge lusts of thesē in
whom was no spirite: þ though they hadde no
power to do good of loue, yet at the leaste wold
they shoulde absteyne from outwarde euill for
fearre of wyathe and cruell vengeance whyche
shoulde fall vpon them and theydlye fynde: theym
out, if they caste vppon goddes noyter and turne
at yote beyonde hys lawes and ordynances.
Wherouer he chargeth them to put nought to,
nought oughte awaye from Goddes wordes,
but to be diligent onely to kepe the in remem-
braunce and in the harte, and too teache theye
theydlye, for feare of forgettyng. And too be-
ware ether of makynge imagerie or of bowynge
theym selues vnto Images sayenge: Ye sawe
no image when God spake vnto you, but heard
a voyce onely, and that voyce kepe, and there-
vnto cleaue, for it is your lyfe, and it shall save
you. And finallye if as the frailtye of all fleshe
is theye shal haue fallen from God, and he haue
broughte them into trouble, aduersitie, and dis-
chaunce, and al necessarye, yet if they repente and
tame, he promyseth them that God shall remem-
ber his mercy and receyue them to grace agayne.

In the first he repecteth the x. commandemen-
tes and that they myghte se a cause to doo them
of loue, he byddeth them remembre that they
were bounde in Egypt and how God deliuered
them wth a myghtye hande and a stretchinge
arm to serue him and to kepe his commandemen-
tes: as Paul sayeth that we are boughte wth

Christes

The prologe.

Christes bloude, and therefore are hys seruantes
his and not our own, and oughte to take his wit
and honoure only, and to loue and serue our an-
other for his sake.

In the fyrste he setteth oute the fountayne of
all commandementes: that is, that they beleue
howe that there is but one God that doeth all,
and therefore oughte onely to be loued wth all
the herte, all the soule, and all the myghte. For
loue onely is the fulfillinge of the commande-
mentes, as Paul also sayth vnto the Romanes
and Galathians likewise. He warneth them al-
so that they forget not the commandementes,
but to teach the theyr childzen and to shew theyr
childzen also howe God deliuered them oute of
the bondage of the Egipcians to serue him and
his commandementes, that the childzen mighte
be a cause to worke of loue, lyke wyse.

The seuenth, is altogether of fapth, he remo-
ueth all occasions that myght wythdrawe them
from the fapth, and pulleth them also frome all
confidence in them selues, and directeth them by
to trust in God boldly, and onely.

At the eynete chapter, thou seest howe that
the cause of al temptacion is, that a man myght
se his owne hert. For when I am broughte into
that extremitie that I must either suffer or for-
saue god, than I that feele howe muche I beleue
and trust in him, and howe muche I loue him. In
like maner if my brother do me euill for my good
when if I loue him when there is no cause in hym
I se that my loue was of god, & euen so if I then
hate hym, I fele and perceyue that my loue was
but worldly. And finally he directeth them to the
fapth and loue of god, and byueth them from al
confidence of theyr owne selues.

In the ninth also, he moueth the vniuersality
and

The psologe.

and to put they trust in God, and draweth them
to some confidence of them selues by rehersynge
all: he wyckednesse whiche they had wrought
frome the fyrste daye he knewe them vnto that
same daye. And in the ende he reapegeth howe
he conured God in Iob and ouercame hym
wth prayer, where thou maist learn the right
manner to praye.

In the tenth: he rekeneth vpp the pith of all
lawes and the keepynge of the law in the harte:
whiche is too feare God, loue and serue hym.
wth all they harte, soule and myghte and kepe
hys commaundementes of loue. And he shew-
eth a reason whye they shoulde that doo: euen be-
cause God is Lord of heauen and erth and hath
also done all for them of hys owne goodnesse
wthoute they deseruynge, And then out of the
loue vnto God, he bringeth the loue vnto a mans
Neighbour, sayinge: God is Lord aboue all
Lordes and loueth all hys seruantes indiffe-
rentlye, as will the poore feble and the straun-
ger as the ryche and myghtye, and therfore wyl
that we loue the poore and the straunger. And
he addeth a cause, for ye were straungers and
God deliuered you and hath broughte you vnto
a lande where ye be at home. Loue the straun-
ger therfore for hys sake.

In the xi. he exhorteth the ym too loue and
feare God, and reherseith the terrible deedes of
God vppon hys enemyes, and on them that re-
belled agaynst hym. And he testifieth vnto the
hothe what wyl folowe if they loue and feare
God. And what also if they despise hym & bryke
his commaundementes.

In the xii. he commaundeth to put out of y
may all that myghte be an occasioun to hate the
nexte, and forbyddeth to doo ought after the
ownde

The Prologe.

owne mynde, or to alter the worde of God.

In the .xiii. he forbiddeth to heare vnto oughte saue vnto gods word: no though he which con-
fesseth contrary shuld come with miracle, as paul
doth vnto the Galathians,

In the .xiiii. the heales are forbidden, parte-
lye for the unclennesse of them, and partelye to
cause hate betwene the heathen and them, that
they haue no conuersacion together, in that one
abhorreth what the other eateth, vnto thys .xv.
Chapter al pertaine vnto faith and loue the-
lye. And in thys .xv. he begynneth to entreate
moze specialle of thinges pertainynge vnto
the comen wealthe and equyte and exhorteth
vnto the loue of a mans neyghbour. And in the
xvi. amonge other he forgetteth not the same.

And in the .xvii. he entreateth of right and equi-
tysse, in so much that when he looketh vnto
faith and vnto the punisshment of idolaters, he
yet endeth in a lawe of loue and equite: forbidd-
yng to condemne anie man vnder les then two
wytnes at the laste and commaundeth to
brynge the trespassers vnto the open gate of the
cite where al men goo in and out, that al men
myght heare the cause and se that he hadde by-
ryghte. But the pope hath found a better way
euen to appole hym wpythoute any accuser, and
that secretlye, that no man knowe whether he
haue righte or no, either hear his articles or an-
swere: for feare leaste the people shoulde seche
whether it were so or no.

In the .xviii. he forbiddeth al false deuili-
craftes that hurt true faith. Moreover becaus
the people could not heare the voyce of p^rlaw
spoken to the m^r frye, he promyseth the another
prophet to brynge the better tidings which was
spoken of Christ our saviour.

The biologe

The. xix. and so forth vnto the end of the. xxviii.
is almost altogether of loue vnto our neighbours
and of laws of equitie, and honesty with himselfe
and then a respect vnto sapie.

The. xxviii. is a terrible chapter & to be trem-
bled at: A christe mans heart mighte wel bee be-
co: to Lowe at the readinge of it, for feare of the
wrath that is lyke to come vpon vs accordyng
vnto al the curses which thou there readest. For
accordyng vnto these curses hath God deale
wth all nactons, after they were fallen into
abominations, of blyndenes.

The. xxi. is lyke terryble, wth a godly les-
son in the end that we shuld leaue serching of gods
secretes and geue dyligence to walk accordyng
to þe he hath opened vnto vs. For the heppinge
of the commaundementes of God teacheth wyl
dome as thou mayste see in the same Chapter

wher Moyses sayeth, kepe the commaun-
dementes, that ye maye vnderstande

what ye ought to do. But to serche

Goddess secretes blyndeth a man

as it wel p:oued by the swa-
res of oure sophysters,

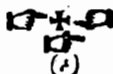
whose wylle booke

are now whē

we looke in the scripture,

founde but full of

colymetres.



The fyfthe boke of Moſes called Deuteronomium.

The fyrſte Chapter.

In theſe reherſalle of thyngs done beſore,
from the ppytchyng at Horeb vntill they came
to Cades barne.



Deſe bethe woꝛdes which Moſes ſpake vnto al Iſrael on the other ſide Ior-
dan in the wyl-
derneſſe and in
the felde by the
red ſea, betwene
ſharan & Tho-
phell, Laban,
Hazereth, and
Diſahab. xi. daies iourney from Horeb vnto
Cades barne, by the waye that leadeth to
mount Seir. And it happened the fyrſt day
of the .xi. moneth in the .xl. yere that Moſes
ſpake to the chyldren of Iſrael accordyng
vnto al that the Lord had geuen him
in commaundmente vnto them after that
he had ſmyttē Sehon the kyng of the Ame-
rites whych dwelt in Deſhon & og king of
Baan, which dwelt at Aſthozeth in Edom.
On the other ſide Iordan in the land of Moab

Moses began to declare thys lawe
 sayinge: the Lord our God spake vnto vs
 in ^{at} Horeb, sayinge: ye haue dwelt long
 enough in this mounte: departe therefore
 and take your iourney and go vnto the
 i^{er}usalem of the Amorites, and vnto all places
 nye there vnto the southe and vnto the sea
 syde of the lande of Canaan, and vnto Li-
 banon, euen vnto the great riuer Euphrates
 Behold, I haue set the lande before you,
 go in therfore & possesse the land which the
 lord swate vnto your fathers, Abrahā, Isa-
 ac and Iacob to geue vnto them and thyr
 seede after them.

Deut. 1. 1.
 Sinai are
 both one.

And I sayd vnto you the same season: I
 am not hable to beare my selfe alone. For
 the Lord your God hathe multiplied you
 so that ye are this day as the sterres of hea-
 uen in numbre (the Lord God of your fa-
 thers make you a thousande tymes some
 nyche as ye are, and blesse you as he hath
 promysed you (howe, sayde I) can I my
 selfe alone beare the accumbraunce, charge &
 a charge that is amongs you: byng the fore-
 men of wisdom and of vnderstanding and
 of experience, knowne among your tribes
 that I may make the rulers ouer you, And
 ye answered me & said, whiche thou hast spo-
 ken is good to be done. And the I toke the
 heades of your tribes, men of wisdom & expe-
 riēce, & made the rulers ouer you: capitaine
 ouer thousande, and ouer hundredes, ouer
 fifty, & ouer .x. officers among your tribes.

Exo. 18. 1. 6

And

Judges. And I charged your Judges the same
 tyme, saying: heare your brethren, & iudge
 righteously betwene euery man and his
 brother and the stranger that is with hym
 Se ye knowe no mans personage in iudge
 mente, but heare the small as well as the
 greate, and bee as rayphed of noo manne, for
 the iudgemente is Goddes. And the cause
 that is to hard for you, hyng vnto me, and
 I wyl heare it. And I commaunded you þ
 same season all thynges whiche ye shulde
 doo. And then wee departed from Bozeb,
 and walched thoroowe all that greate and
 terrible wyldernesse as ye haue sene along
 by the wape that leadeth vnto the hilles of
 the Amouites, as the Lorde our God com-
 manded vs, and came to Cades Barni. And
 there I said vnto you: Ye are come vnto the
 hilles of the Ammonites which the lord our
 God doth geue vs,

Leu. xix. 1.
 Deu. xxi. 1.
 Eccl. xlii. 8

D Beholde, the Lorde thy God hath sette
 the lande before, go vp and conquere it, as
 the Lorde God of thy fathers sayth vnto
 the: feare not neyther be discouraged. And
 then ye came vnto me euery one, and saide
 Let vs send men before vs, to insearch out
 the land, and to bring vs woorde againe,
 bothe what wape we shall goo by, and
 vnto what ctytes we shall come. And the
 saying pleased me well, and I take twelue
 men of you, of euery tribbe one. And they di-
 parted and wente vp into the hyghe coun-
 trey, and came vnto the ruer Escolle, and
 serchet

The lawe. Deuteronomy.
Secched it oute, and toke of the fruite of the
land in the p^r haudes, and brought it down
vnto vs: and brought vs word agayne and
said: It is a good land which the Lord our
God dothe geue vs.

Not withstanding ye wold not consent
to goo by, but were disobediente vnto the
mouth of Lord your God, and murmured
in your tentes, and said: because the Lord
hateth vs, therfore he hath brought vs out
of the lande of Egypte, too delpuer vs into
the hands of the Amosites, and to destroy vs
Howe shal we goo by? Our brethren haue
discouraged our herts, saying: The people
is greater and taller then we, and the cities
are great, and walled, euen by to heauen, &
moreouer we haue seene the sonnes of the
Enakims there.

And I said vnto you: dred not, nether be
afraid of them. The Lord your God which
goth before you, he shal fight for you accor
ding to al that he did vnto you in Egypt, be
fore your eis in the wildernes, as thou hast
sene how I lord thy God bare the as a man
shuld beare his sonne thorowe oute all the
waie whych he haue gone, tyl ye came on
to thys place. And yet for al this, ye do not
beleue the Lorde your God, whych goth
the waie before you, too serche you oute a
place too p^rche your tentes, in^r s^rpe be- **Exo. xiii. 21**
night, that ye might se what way to go, and
in a cloude by daye.

And the Lorde hearde the voyce of your
Do. i. woordes,

Preceptes. Deuteronomy

Ex. xlii. d woordes, and was wroothe and sware,
sayinge: there shal not one of these menne
of this forward generation se that good
lande which I sware to geue vnto your fa-
thers, save Caleb the sonne of Iephunehe
shall se it, and to him will I geue the lande
whiche he hath walked in, and to his chyld-
ren because he hath continuallye folow-
ed the Lorde. **Ex. xlii. d** I pkeuple the Lorde was an
grepe wth me: for your sakes, sayinge: thou
also shalt not goo in thither. But Iosua
the sonne of Nun, whiche standeth be-
fore the, he shall go in thither. Bolden him
therefore for he shall deuyde the herptage
vnto Israell.

Ex. xlii. f * Moreover your chyldrene whiche ye
sayde shoulde be a praye, and your connes
whiche knowe neyther good nor bad this
day, they shall go in thither, and vnto them
I will geue it, and they shall enioye it.
But as for you, turne backe and take your
tourne into the wilderness: even the waye
to the redde sea. Then ye answered & sayde
vnto me: We haue sinned against the lord
we wil goo by and fight, accordinge to all
that the Lord our God commaunded vs.
And wher ye had gyde on euery manne in
weapons of war, and were redye to goo by
into the hylls, the Lord sayd vnto me: say
vnto the, se ye go not by, and that ye fight
not, for I am not among you: lest ye be scour-
ged before your enemies. * And whē I told
you, ye woulde not heare, but disobeyed the
mouth

Preceptes. Deuteronomy.
mouth of the Lord, and went presumptuously vp into hilles.

Then the Amorites which dwelt in these partes, came out against you and chased you out of the land, as they do, & Hewed you in Seir, euen vnto Gorma. And ye came again and wept before the Lord, but the Lord wold not hear your voice, nor giue you audience. And so ye abode in Lades a longe season.

The ii. Chapter.

Wherfall of that whyche was done from the tyme that they departed from Lades barne, vnto the battel agaynst the kynge Schon and Og.

Then we turned and toke our iourney into the wyldernesse, euen the way to the red sea as the Lord commaunded me. And we compassed the mountaynes of Seir a longe time. Then the Lord spake vnto me, sayinge: Ye haue compassed these mountaynes long ynough, turn you northwarde. And warne the people, sayinge. Ye shall go thorow the costes of your brethren, the children of Esau, whiche dwelin Seir, and they shall be a scapde of you. But take good heede vnto youre selues, that ye prouoke them not, for I will not geue you of theyr land, no not so muche as a fote bread because I haue geuen mount Seir vnto Esau to possesse. Ye shall by meate of them for monye to eate, and ye shall byr water of them for monye to dryncke. For the Lord thy God hath blessed the in all the workes of thyne hande, and knew the as thou

The same. Deuteronomy.
 wenteste thorowe his greate wyldernesse.
 Moreover the Lorde thy God hath bene
 with the this fourty yeres, so that thou had
 lacked nothynge.

And when wee were departed from oure
 brethzen the chylzen of Esau which dwelt
 in Seir by the fiede wape from Elath and
 Ezion Gaber, we tourned and went the
 wape to the wyldernesse of Moab. The the
 Lorde saide vnto me, se that thou bere not
 the Moabites, nether prouoke them to bat
 tel, for I wil not geue the of theyl lande to
 possesse: because I haue geuen it vnto the
 children of loth to posses. The Emimmes
 dwelt therin in tymes past, a people great,
 many and tal, as the Enakims, which also
 were taken for gyauntes as the Enakims
 And the Moabites called them Emimis.

Emims
 kynd of Gy
 auntes so
 called be-
 cause they
 were terri-
 ble & cruell,
 for Emim
 signifith
 sceriblenes.

And the Moabites called them Emimis.
 In like maner the Dozims dwelt in Se-
 ir before them whych the chylzen of E-
 sau caste oute, and destroyed them before
 them, and dwelt there in theyl steade: as Is-
 rael dyd in the land of his possession which
 the Lorde gaue them. Nowtyle by (sayde
 I) and get you over the ruer zared, & we
 wente over the ruer zared. The space in
 whiche we came from Cades Barne, vntyl
 wee were come over the ruer zared was
 xxxiij yeres, vntil al the generaciō of men
 of warre were wasted oute of the hooſte as
 the Lorde swate vnto theyn. For in dedde
 the hande of the Lorde was againste them
 to destroye them out of the hooſte, tyll they
 were

The lawe. Deuteronomy.
were consumed.

And as soone as al the men of war were consumed and dead forth of the people the the Lozde spake vnto me, sayeing. Thou D
Wale go thowre At the cosse of Moab this day, and Walt come nere vnto the chyl dren of Ammon, se that thou bere them not, nor pet prouoke theim. For I will not geue the of the lande of the chyl dren of Ammon too possesse, because I haue geuen it vnto the chyl dren of Loth to possesse. That also was taken for a lande of Spawntes, and Spawntes dwelte there in olde tyme, and the Ammonites called them zanzumims. A people that was greete, manye and tall, as the Enakims. But the Lozde destroyed theym befoze the Ammonites, and they cast them oute, and they dwelte there in theyr steade as he dōd for the chyl drene of Esau, which dwell in Seir, euen as he destroyed the Horims befoze them, and they caste them oute and dwel in theyr steade vnto this day. And the Aums whiche dwelte in Hazarim euen vnto Aza, the Caphthorims which came of Caphthor, destroyed theym and dwelte in theyr rownes.

Arise vp, take your iourneye and goo ouer the rpuet Arnon. Behold. * I haue geuen into thy hand Sehon the Amorite, king of Hesbon and his Lande. Boo and conquere and prouoke hym to battayle. This day I wil begin to send the feare and dread of the vpon al nations that ar vnder al poe
Do. iii. 660

Preceptes. Deuteronomy.
tes of the heauen, so that when they heare
speake of the, they shal tremble and quake
for feare of the.

Rum. xxi. c.
I Then I sente messengers oute of the
wyldernesse of the easse vnto Sehon kyng
of Heshbon wpyth wordes of peace, sayinge:
*Let me go thorowe thy lande. I wyl goo
alwayes alonge by the hye wape, and wyl
neyther tourne vnto the ryghte hande nor
to the left. Sel me meate for monye to eate
and geue me dryncke for monye to dryncke
I wyl goo thorowe by fote onelpe (as the
chyliden of Esau did vnto me whiche dwell
in Seir, and the Moabites whiche dwell in
Ar) vntyll I be come ouer Iordan into the
land whiche the Lord our God geueth vs.

But Sehon the kyng of Heshbon wold not
let vs pas by him, for the Lord thy god had
hardened his spirite: & made his hert foughe
because he wold deliuer him into thy hand
as it is come to passe this daye.

***Mat thy**
commaunde
mente.
Otherwylc
Iasa.
And the Lord sayde vnto me, hehold, I
haue begon to sette Sehon and his lande
before the go to and conquere, that thou
mayest possesse hys lande. Then bothe Se-
hon and al his people came out agaynst vs
vnto batayle at *Iahaza. And the Lord set
him before vs, and wee smote him and hys
sonnes and al his people.

And we tooke all his cities the same sea-
son and destroyed al hys cytyes, wpyth men
womenne and chylidrene, and let not hyng
remayne saue the cattell oneipe we caught
vnto

192ceptes. Deuteronomy.
vnto oure selues, and the spoyle of the cy-
tyes whypche we tooke, frome Aroer vppon
the bynke of the rpuer of Arnon, and the
cyppe in the rpuer, vnto Galaad: there was
not one cyppe to stronge for vs. The Lorde
oure God delpuered all vnto vs: onelp vnto
the lande of the chyldeyne of Ammon pe-
came not, nor vnto al the coste of the rpuer
Jabocke, nor vnto the cypes in the inoun-
taynes, nor vnto whatsoeuer the Lord our
God forbad vs.

The.iii. Chapter.

A rehearsal of things that chaunced feome
the victory of the.ii.kings Seho & Og, vnto
the institution of Josua in Moyses Reade.

Then we turned & wēt vpth the wape to A-
Basan: * And Og the king of Basan Au.xi.g.
Deu.xxi.g.
came out against vs, both he & all hys
people to batel at Edrai. And the lord saide
vnto me: feare him not, for I haue deliue-
red hym & al his people & his lād into thi hād
and thou shalt deal with him as thou delest
with Sehon king of the Amozites whiche
dwelte at Hesbon. And so the lord our God
deliuered into our handes, Og also the king Au.xxi.g.
of Basā, & al his folcke. And we sinot hym,
tyl noughte was left hym.

And we toke al his citis the same season
(for there was not a cyppe whypch we tooke
not frō them, euē thye scoze citis, al the re-
gion of Argob, the kyngdom of Og in Ba-
san. Al these citis were made strong wpth

The lawe. Deuteronomy.

hpe walles, Gates and barres, besyde bne-
walled townes a greate meange. And we
bttelpe destroped them as we played wrth
Sehon king of Hesbon, bynging to nau-
ghte al the cities with menne, women and
children. But al the catel and the spoyle of
the cptyes, we preserued for oureselues.

And thus we toke the same season: the
lande oute of the hande of the two kpnges
of the Amozptes on the othersyde Iordan
from the ryuer of Arnon vnto mounte Her-
mon, (whiche Hermon the Sidons call Si-
rion, but the Amozptes callit Senyr) al the
cptyes in the playne, and all Balaad, and
all Basan vnto Salecha and Edrai ctyes,
of the kyngdome of Og in Basan. For on-
ly Og kpng of Basan remained of the rest
of the giants, behold his pyon bed is yet at
Rabah among the children of Ammon. ix.
cubites longe, and.iiii.cubites bzyde, of the
cubites of a manne.

20. xxii. c

And when he had conquered thys lande
the same tyme, I gaue from Aroer, whpche
is vpon the ryuer of Arnon, and half mount
Balaad, and the cities therofo vnto the Ru-
benites, and Gadites. And the rest of Ba-
laad and all Basan, the kyngdome of Og,
I gaue vnto the halfe trybe of Manasse, al
the region of Argob with al Basan was cal-
led the Lande of gyauntes. Jair the sonne
of Manasse tooke all the regyon of Argob
vnto the coostes of Basari and Maachati,
and called them after his owne name: Ba-

san

the lawe. Deuteronomy.

Ian⁴ Baucih Iair vnto this daye. And I gaue halt Balaad vnto Machir. And vnto Ruben and Gad I gaue from Balaad vnto the riuert of Arnon, and halfe the valley and the coast, euen vnto the riuert Jaboche, which is the border of the children of Ammon, and the felde & Jordan with the coast from Ceneroth vnto y^e sea, in the feld, which is the salt sea vnder y^e springs of phasgah eastwarde.

That Israh
arbes of vil
lages below
ging to
Iair.

And I commaunded you the same tyme (ye Ruben and Gad) saying: the Lord your God hath geuen you this land to enioye it. If you go harnessed before your brethren the children of Israel all that are men of war amonges you. Your wives only, your children and your catel (for I wot that ye haue much catel) shal abide in your cities which I haue geuen you, vntil the Lord haue geuen rest vnto your brethren as wel as vnto you, and vntil thei also haue conquered the land which the Lord your God hath geuen them beyond Jordan, and then returne againe euery man vnto his possession which I haue geuen you.

And I warned Josua the same time, say-
ing: thyne eyes haue sene al that the Lord
your God hath done vnto these two kin-
ges, euen soo the Lord wll doo vnto all
kingedomes whether thou goeste. Feare
them not, for the Lord your God, it is, that
fghteth for you.

D
No. xxi. 5

And I besought the Lord the same time
saying

Preceptes. Deuteronomy.

Sayinge: O Lorde thy God, thou haste begun to shew thy seruant thy greatnes and thy myghtye hande, for there is no God in heauen nor in earth that can do after thy workes, and after thy power, let me goo ouer and se the good lande that is beyonde

Deu. xxi. a Jordan, that goodly lye country, and **Li and. xxxiii.** banon. But the Lorde was angry with me for your sakes, and woulde not heare me, but sayde vnto me: be content, and speake henceforth no more vnto me of thys mat-

Deu. xxi. c ter. * Sett thep into the top of **Deu. xxxiii a** Ishalgah and lift vp thine eyes weste, north, southe, & east, and behold it with thine eyes, for thou shalt not go ouer thys Jordan. Moreover charge Ihsua and incourage him, & bolden him. For he shall go ouer before his people, and he shall deuide the lande, whiche thou shalt se vnto them. And so we abode in the valleye besyde Beththor.

The. iiii. Chapter.

Deu. xxi. c In exhortacion to geue dyligent heede vnto the lawe, and that they shulde not take a waye or ad any thing thereto. Images in y
not he worshipped nor yet made. **The. iii. c** lyng of refuge.

And nowe herken Itrael vnto the ordinaunces and lawes which I teach you for to doo them, that ye may liue and go and conquere the lande whiche the God of youre fathers geueth you, ye shall putte nothyng vnto the worde whiche I commaunde you, neythyr doo oughte there from,

Preceptes. Deuteronomy.

Item, that ye maye kepe the commaundementes of the Lorde your God, whiche I commaunde you. * Your eyes haue seene that the Lord did to Baal peor, for al the men þe folowed Baal þen, the Lorde your God hath destroyed amonge you. But ye shal claue vnto þe Lord your god at alie eue ye be one of you this daye. Behoulde I haue taught you ordinaunces & laws suche as the Lord my god commaunded me that ye shuld do in the land whether ye go to possesse it. Rom. xxi. 8.

Kepe them therefore and do them, * for that is your wysdome and vnderstandyng, in the syghte of the nations: whiche when they haue hearde all theese ordynaunces, shall saye: What a wyse and vnderstandyng people is this greater nation. For what nation is so greate that hath the Lord comynge vnto hym, as the Lorde oure God is comynge vnto vs in all thynges, when we call vnto hym: Yea, and what nation is so greate that hath the ordynaunces and lawes so righteouse as all this lawe whiche I set before you this daye. De. xlviii. 5.

Take heed to thy selfe therefore onely, and kepe thy soule diligentely, that thou forgette not the thynges whiche thine eyes haue seene, and that they departe not oute of thyne hearte, all the dayes of thy lyfe: but teache them thy sonnes, and thy sons, sonnes. The daye that I stood before the Lorde your God in Horeb when he sayde vnto me, gather me the people together, þe Exod. xxi. 2.
Exod. xxi. 2.
Exod. xxi. 2.

Preceptes. Deuteronomy.

¶ I make make them heare my wordes to
thintent they mighte learne to feare me as
longe as they liue vpon the earth, and that
they may teach thyr chyldren: ye came and
stode also vnder the hyl, and the hyl burnt
with fyre euen vnto the mids of heaue and
ther was darknes, clouds and mist. And the
Lorde spake vnto pou out of the fyre, and per
herde the voyce of the wordes, but sawe no
¶ Image, saue herde a voyce onlie.

And he declared vnto pou his couenants
whych he commaunded pou to do, euen ten
sayings & wrot them in two tables of stone
And the Lorde commaunded me that same
season to teache pou ordinaunces and law
es, so to do them in the lande whether ye
go to possesse it.

Take hede vnto your selues diligent
lye concernynge your soules, for ye saw no
manner of image the daye when the Lorde
spake vnto pou in Horeb out of the fyre,
leaste you marre your selves, and make you
grauen ymages after whatsoeuer lykenesse
it be: whether after the likenesse of man or
womanne, or any manner beaste that is on
the earth, or of any manner fethered soule
that flieth in the ayre, or of any manner worme
that crepeth on the earth, or of any manner
fishe is in the water beneth the earth: per
and least thou lyft vp thine eyes vnto hea
uen, and when thou seest the sunne and the
mone and the sters, and what soeuer is con
teined in heuen, thou shalt be discoued, & thou
shalt

Preceptes . Deuteronomy.
And bow thy selfe vnto them, & serue thinges
which the Lord thy God hath distributed
vnto al nations, that are vnder al quarters
of heauen.

For the Lord tooke you and broughte
you out of the yron forname of Egypte, to
be vnto him a people of inheritance, as it
is come too passe this daye. Furthermore
the Lord was angrie wth me for your
sakes and swaie, that I shuld not go ouer
Iordane, and that I shoulde not goo vnto
that good Lande, whiche the Lord thy
God geueth the to inheritance. For I must
die in this land, and shal not go ouer Iordane.
But ye shal go ouer & conquer þ good land.

Take hede vnto your selfes therfore that
ye forget not the apoyntment of the Lord
your God which he made with you, and
that ye make you no graue image of what-
soeuer it be that the lord thy god hath for-
bidden the. For the Lord thy God is a con-
suming fire and a gelous God.

If after thou hast gotten chylde, and
chylde chylde, and haue dwelt longe
in the Lande, ye shal make your selues
idols and make Grauen Images after the lyke-
nesse of Whatsoeuer it bee, and shalte
worke wyckednesse in the syghte of the
Lord thy God, to prouoke hym, I cal hea-
uen and earth too recorde vnto you this
daye, that ye shal shortlye perishe forth
of the Lande whether ye goo ouer Iordan
or possesse it: ye shal not prolong your
dayes therein.

Preceptes. Deuteronomy.

therein, but shall shortly be destroyed.

And the Lord shall scatter you amonge nations, and ye shall be left fewe in number among the people whither the Lord shall bringe you: and there ye shall see gods which are the workes of mannes hande woodde and stone whiche neither see, nor hear, nor eat, nor smell. Nevertheless, ye shall seeke the Lord your God euen there and shall finde him, if thou seeke him with all thine hert, and with all thy soule. In thy tribulacion: and when all these thynges are come vpon the euen in the later daies, thou shalt tourne vnto the lord thy God, and shalt hearken vnto his voyce. For the lord thy god is a pitiful god: he wil not forsake the, neither destroy the, nor forgette the appointment made with thy fathers which he sware vnto them,

For aske I praye the, of the dayes that are passe whiche were before the, from the day that God created man vpon the earth and from the one syde of heauen vnto the other, whether any thyng hath bene like vnto this greater thyng, or whether any suche thyng hath bene heard as it is that a nation hath heard the voice of god speakinge oute of fyre as thou hast heard and yet lyued. Either whether God commaunded to go and take him a people among nations thorow temptacions and signes and wonders and thorow war and wylth a mighty hand and a stretched out arme, and wylth

preceptes. Deuteronomy.
mighte terrible sightes, according vnto al
that the lord your God did in Egypte be-
fore your eyes,

Vnto the it was shewed that thou might
know, that the lord is God, and that **J**
there is none but hee. * Out of heauen he **Exod. ix. 1.**
made the heare hys voyce too nourter the,
and vpon earth he shewed the his greate
pye, and thou heardest hys wordes out of
the pye. And because he loued thy fathers,
therefore he chose the; seede after the; in
and brought the out with his presence, and
with his mighty power of Egypt to thrust
out nations greater and mightier the thou
before the, to bringe the in, and to geue the
the; land to enheritaunce as it is come to
passe thy; daye.

Understand therfore this day and turne
it to thyne herte, that the lord he is God in
heuen aboue, and on the earth beneth, ther
is no mo, kepe therefore his ordinaunces, &
his commaundement which I commaund
the thy; daye, that it maye goo well wth
the and wth thy chylde; after the, and
that thou mayest prolonge thy dayes vpon
the earth whiche the lord thy God ge-
ueth the thy lyfe longe.

* Then Moyses leuered the cities on the **B**
other syde Jordan toward the son risinge **Exod. xix. 1.**
that he shuld flie thither whiche had kyllid **Exod. xix. 1.**
his neighbour vnwares, and hated him not
a time past: and therfore shuld fle vnto one
of the same cities and liue. Bezer in the wil
det

Preceptes. Deuteronomy.

Josh. 22. c.

berneffe, in the playne contrie amonge the
Rubenites: and **B**arnoth in Galaad amonge
the Gadites, and **S**olon in Basan amonge
the Manassites.

Num. 32. c.

This is the lawe whiche **M**oses set be-
fore the children of **I**srael, and these are the
witnesses, ordinances and statutes whiche
Moses told the childre of **I**srael, after they
came out of **E**gypte, on the other side **J**or-
dan in the valley beside **B**eth **S**heor in the
land of **S**ehor king of the **A**moorites, whi-
che dwelt at **H**esbon: whom **M**oses and
children of **I**srael, **W**ent after they were
come forth of **E**gypt, and conquered his land
and the land of **O**g king of **B**asā two kin-
ges of the **A**moorites on the other side **J**or-
dan toward the sonne springe: from **A**roer
upon the bancke of the river **A**rnōn, unto
mount **S**ion which is called **H**ermon, and
all the feldes on the other side **J**ordan east-
ward: to the sea in the field under the springes
of **B**haſgath.

The .v. Chapter.

The .x. commandments of the lawe. No
image maye be made.

Ex. 20. c. 2. v.

And **M**oses called all **I**srael, and said
unto them: **H**eare (**I**srael) the ordi-
nances and lawes whiche **I** speak
in thine eares this daye, and lerne them:
seve doo them. **T**he **L**orde our **G**od made
an appoyntment wth vs in **H**oreb. **T**he
Lorde made not this bonde wth our fa-
thers, but wth vs: we are they whiche are

the same. Deuteronomy.

at here alīue this day. The lord talked with
you face to face in the mount out of the fire.
And I stood betwene the lord and you the
same tyme, to shewe you the sayinge of the
Lorde. For ye were afraide of the spee,
and therfore wente not vp into the mount
and hee sayde. I Am the lord thy God,
whych broughte the oute of the Lande
of Egypte the house of bondage. Thou
shalt haue therfore none other Goddes
in my presence.

Thou shalt make the no grauen images
any maner likenes that is in heauen aboue
or in earth beneth, or in water beneth the
earth. Thou shalt nether bow thy self vnto
them nor serue them: for I the lord thy
God, am a gelouse God, visiting the wicked
nes of the fathers vpon the children, euē in
the iii. and iiii. generation amonge them
that hate me, and shewe mercie vpon thousands
amonges them that loue me, and kepe my
commandementes.

Thou shalt not take the name of the lord
thy god in vain. For the lord wil not holde
him guiltles that taketh his name in vayne.
Kepe the Saboth day, & thou sanctifie it
as the lord thy god hath comaunded. Sixe daies
thou shalt labour, and do al that thou hast to
do, but the seuenth day is the Saboth of the
lord, thy god, thou shalt doo no manner
worcke, nether thou nor thy sonne, nor thy
daughter nor thy seruaunte, nor thy maid,
nor thine oxe, or thine asse, nor anye of thy

beest.

cattell

Exod. 24. 17
Leu. 24. 10
Deut. 10. 1

Ex. 20. 18
Images

Exod. 24. 17

Leu. 24. 10
Deut. 5. 1
Gen. 1. 1

Receptes. Deuteronomy
catel, nor the straunger that is with in thy
cite, that thy seruaunt and thy maid may
test as well as thou. And remember þ thou wast
a seruaunt in the landes of Egypt, and how
that the lord god broughte the oute thence
with a mighty hand, and a stretched out
arme. For whiche cause the lord thy God
commaunded the to kepe the Saboth day.

Ex. xxv. b

Exod. xx. c.

Mat. xv. a

Ephe. vi. a.

Mat. vii. b

Eccle. iii. d.

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

Exod. xx. c.

Mat. vii. b

* Honour thy father and thy mother,
as the Lord thy God hath commaunded
the: that thou mayest prolonge thy daies,
and that it maye goe well wth the on the
land, which the lord thy God giueth the.

* Thou shalt not slea.

* Thou shalt not commit aduoutrye.

* Thou shalt not steale.

* Thou shalt not beare false witnesse a-

gainste thy neyghboure.

* Thou shalt not lust after thy neyghbours

wife: thou shalt couette thy neyghbours

house, field, seruaunt, maide, oxe, asse, nor

ought that is thy neyghbours.

These wordes the lord spake vnto all

your multitude in the mounte, oute of the

pyre, cloud, and darckenesse (with a lowde

voyce and added no more theris, and wrote

the in two tables of stone, and deliuered

them vnto us.

But as soon as ye heard the voyce out of

the darckenes, and saw the hye burne wth

pyre, ye came vnto me, at the heads of your

tribes and your elders, and ye sayd: Behold

the lord our God hath shewed vs his gloie

and

and

and

and

and

and

Preceptes. Deuteronomy.

and his greatnesse, and^{wee} haue hearde
his voyce out of the fire, and we haue sene **Exo. xxi. 8**
this daie, that God maye talke with a mā
& he pet lyue. And now wherfore shuld we
die, that this great fyre shoulde consume vs
If we shoulde heare the voyce of the Lord
our god any moze, we shuld dye. For what
is an ymagine, that he shoulde heare þ voice **D**
of the lyuynge God speakynge out of the
fyr as we haue done, and shoulde pet liue:
God thou and heare all that the lord oure
God sayeth, and tell thou vnto vs all that
the Lord our God sayeth vnto the, and we
will heare it and do it.

And the lord heard the voyce of your wor-
des, when ye spake vnto me, and he sayed
to me: I haue heard þ voice of your words
of this people, which thei haue spokē vnto
the, thep haue well said al þ thei haue said.

* Oh that they had suche an hert with thē
to feare me, and kepe al my cōmandemen- **Jer. xxxiii. 2**
tes alway, that it myght go well wpth thē **and. xxxi. 6,**
and with their chyl dren for euer. So & saye
vnto thē: Set you into your tentes again,
but stande thou here before me, and I will
tell the al the cōmaundements, ordinaun-
ces, and lawes, which thou shalt teach thē
that they may do thē in the land which I
giue them to possesse.

Take hede therfore ye do as the lord your
God hath cōmaunded you, and * turne not **Walke**
aside: either to the ryght hād or to the left: **ne ryght:**
but walke in al the wayes which the lord **Deu. xvi. 8**
your

The lawe. Deuteronomy.

your God hath commaunded you, that ye
make issue, and that it make good well with
you, and that ye may prolonge your daies
in the land whych ye possesse.

The. vi. Chapter.

The law must be earnestly printed in these
hearts: & to kepe it in memoꝝ they must write it
on the doꝛes and postes of theꝝ houses: And
teach it vnto theꝝ chyldren,

These are the commaundementes, or
dinaunces & lawes, which Lord your
God commaunded to teach you, that
ye might do the in the lād whethere ye go
to possesse it: that thou mightest feare the
Lord thy God, to kepe al hys ordinaunces
and his commaundements whiche I com
maund the, both thou and thy son, and thi
sonnes sonne al dayes of thy lyfe, that thy
dayes may be prolonged. Here therfore. Is
rael, take heed that thou do thereafter, &
it maye go well wth the, and that ye may
encrease mightely, even as the lord god of
thy fathers hath promised the, a land that
floweth with milke and honny.

Hearc Isreal, the lord thy God is lord
only, and thou shalt loue the lord thy God
with all thine hart, with all thy soule, and
with all thy might. And these words, which
I commaund the this day, shalt be in thine
herte, & thou shalt whet them on thy chil
dren, and shalt talke of them whē thou art
at home in thynne house, & as thou walkest
by the waye, and when thou lyest downe.

and

mat. xxiii. d
mar. xii. e
lu. ix. e
deut. xi. e.

The lawe. Deuteronomy.

and when thou rysist vp: and thou shalt
bynde whem for a sygne vpon thynne hand
And they shall be papers of remembraunce
betwene thynne eyes, and shalt write them
vpon the posts of thy house & vpon thy gates.

And when the lord thy God hath brought
the into the land, which he swaie vnto thy
fathers Abraham, Isaac and Jacob, too
geue the: with greafe & goodly cities which
thou buildest not, and houses ful of all go-
des, whych thou tilledest not, and welles
digged, which thou diggedst not, & vines, &
oliue trees, which thou plantedst not, and
when thou hast eaten and arte full: Then
beware lest thou forget the Lorde, whiche
brought the out of the land of Egypt, the
house of bondage. But feare the lord thy
god and serue him, and sweare by hys name
and se ye walke not after straunge God-
des of the naccons whych are aboute you.
For the lord thy God is a gelouse God
among you, least the wrath of the lord thy
god waxe hoot vpon the, and destroy the
from the earth,

Ye shall not tempte the lord your god, as
ye dyd at **Massa**. But se ye kepe the com-
maundementes of the lord your God, his
roptnesse and hys ordinaunces whych he
hath commaunded the, and se thou do that is
right & good in the syght of the lord: that
thou mayest prosper, and þ thou mayest go
& conquire that good land, which the lord
swaie vnto thy fathers, and that the lord

Deut. xiii.

may

Mat. lll. 6
Luk. xli. 6

Deut. xli. 6
Luk. xli. 6

Preceptes. Deuteronomy.
maye caste oute all thyne ennemyes before
the, as he hath sayde.

When thy sonne asketh the in tyme to
come, saying: What meaneth the remem-
braunces, ordinaunces & lawes, which the
lord our god hath cominanded pou? Thou
shalt say vnto thy sonne: We were bound-
men vnto pharao in Egypt, but the Lorde
brought vs out of Egypt with a myghtye
hand. And the lord shewed signes and wo-
ndres both great and euil vpon Egypt, pha-
rao and vpon all his houholde, before our
eyes, and brought vs from thence: to bring
vs in, & to giue vs the land which he sware
vnto our fathers. And therfore comaunded
vs to do al these ordinaunces, & to fere the
lorde our god, for our welth alwais, & that
he might saue vs, as it is come to passe this
daye. Moreover it shal be righteousnes vn-
to vs before the lord our God, if we take
hede to kepe all these commaundementes,
as he hath commaunded vs.

The vii. Chapter.

The Israelites may make no league or coue-
nant wth the gētils. They must destroy theyr I-
dols. Whem þ kepe the comaundementes doth
god loue and blesse, and the contrarye hateth
& punyssheth. Idolaters must be slayne.

Deut. xxx. a
Deu. xxxi. a

Vhen the lord thy god hath brought
the into the land whither thou goest
to possesse, & hath cast out many na-
tions before the: the Hethites: the Gerge-
sities, the Amoyts, the Cananites, the He-
telites

Preceptes. Deuteronomy.

refuses, the Hewites, and the Jebusites, bin
nations mo in numbre and mightier than
thou: & when the lord thy God hath set the
beside the, that thou shouldest smite them:
se thou utterly destroy them, & make no co
uenant wth them, neither haue compas
sion on them. Also thou shalt make no ma
riages wth the, ne giue thi doughter vnto
his sotine, nor take hys doughter vnto thy
son. For they wil make your sons departe
from me, and serue straunge goddes, & the
will the wrath of the lord waxe hote vpon
you, and destroy you shortly.

But thus ye shall deale with them: ouer
throwe their altares, breake doune theyr
pillers, cut doune their graues, and burne
theyr ymages, with fire. For ye arte an ho
ly nacyō vnto the lord thy god, the lord thy
god hath chosē the, to be a seueral people
vnto hym selfe, of al nacyōs that are vpon
the earth. It was not because of the multi
tude of you aboue al nacyōs that the Lord
had lust vnto you. & chose you. For ye were
fewest of all nacyōs. But because the lord
loued you, and because he wold kepe y^e oth
which he hadde swozn vnto your fathers,
therfore he brought you out of egypt with
a myghty hand, and deliuered you forth of
the house of bondage: euen from the hand
of pharaō, kyng of Egypt.

Understand therfore, that the lord thy
God is God, and that a true God, wherch
kepyth appointment and merci vnto them.

pp. iiii. that

The lawe. Deuteronomie.
that loue hym, & kepe his cōmañdements,
euen thozow out a thousand generaciōs, &
rewardeh the & hate him befoze his face,
so that he byngeth them to nought, & wil
not differ & time vnto hym that hateth him
but wyl rewarde him befoze his face. Kepe
therfoze the cōmañdementes, ordinaun-
ces and lawes, whych I comaunde pou
thys day, that ye do them.

Ef ye shal heke vnto these lawes & shal
fulfil and do them, then shal the lord thy
God kepe apointment with the & the mer-
cy which he sware vnto thy fathers, & wyl
loue the, bles the, and multiply the: he wil
blesse the frut of thy wombe, & the frute of
thy fielde, thy cozne, thy wine, & thine oyle,
the frute of thine open, and the flockes of
thy shepe in the land, which he sware vnto
thy fathers to geue the. Thou shalt be bles-
sed aboue all nacions, there shal be neither
man nor womā vnfrutful among pou, nor
any thyng vnfrutfull amonges pou: cat-
tel. Moreover the Lord wyl turne frō the
all maner infirmities, and wil put none of
the euil diseases* of Egypte (which thou
knowest, vpon the, but wil sende them v-
pon them that hate the.

Exo. xxi. d

Exo. ix. a.

Thou shalt byng to nought al nacions,
which & lord thy God delpuereth the, thine
eye shal haue no pitie vpon them, nept her
shalt thou serue their goddes, for that shal
be thy decaie. If thou shalt saie in thine
hart, these nacions are mo than I, how can
3

Preceptes. Deuteronomy.

The. viii. Chapter.

Moses putteyth the Israelites in remembrance of the afflictions and benefites that they had **¶** xl. yere. whiche they were in the wyldernesse.

All the commaundementes, which I commaunde the this daye, ye shall kepe to do them: that ye may lue, & multiply, and go & possesse the land which the Lorde swate vnto your fathers. And thynke on all the waye, which the lord thy God led this. xl. yere in the wyldernesse, for to humble the and to proue the, to wete what was in thine hert, whether thou woldest kepe his commaundementes or no. He humbled the and made the hongry, & fedde the with Manna, whiche neither thou, nor thy father knewe of, to make the knowe, that a man must not liue by bread only: but by all that procedeeth out of the mouth of the lord must a man lue. The raymet was ed not olde vpon the, neither didde thy feete swell this. xl. yere.

mat. lili. a.
Luke. lili. a

Deu. xvi

Understand therfore in thine herte, that as a man nourtereth his sonne, even so the lord thy god nourtereth the. Kepe therfore the commaundements of the lord thy god, that thou walcke in his waies, & that thou feate him. For the lord thy God hyngeth the into a goodlande, a lande of riuers of water of fountaynes, and of springs, that sprynge oute bothe in valeies and hilles: a land of whete and of barley, of vines, figge trees of Pomgranates, a lande of olue
tree

Preceptes. Deuteronomy.

trees of oil, and of hony, a lād wherin thou shalt not eat bread in scarcenes, and wher thou shalt lack nothing, a lād whose stones are prynces out of whose hilles thou shalt dig brasse. When thou hast eaten therfore and filled thy selfe, then blesse the lorde for the good lande, which he hath geuen the,

But beware thou forget not the lorde thy God, that thou wol not kepe his comāndements, laws and ordynaunces which I commaund the this day: pea and whē thou hast eaten and filled thy selfe, and hast built goodly houses, and dwelt therein, and whē thy beastes and thy shepe are waxed many and thy siluer & gold is multiplyed, and al that thou hast encreased, then beware lest thyne hert rple, and thou forgette the lord thy God, which brought the out of the lād of Egypt the house of bondage, and which led the in the wildernes, both great & terrible with fyre serpentes and Scorpions, & drouth wher was no water, which brought the water out of the rocke of flint: whiche led the in y wildernes with Manna, wherof thy fathers knew not, for to humble the and to proue the, that he mighte do y good at thy latter ende.

Exo. xvi. a
and. xvi. b

And beware thou saye not in thyne hert, my power & the might of mine owne hande hath done me all these actes. But remēbre the lorde thy god, that is he whypche gaue the power to doo manfullpe, for too make good the promise which he sware vnto thy fathers,

Preceptes. Deuteronomy.
fathers, as it is come to passe this day.

For if thou shalt forget the lord thy god,
and shalt walke after straunge Gods and
serue them and worship them, I tell thee
to you this day, that ye shall surely perishe.
As the nations which the lord destroyeth
before the, so ye shall perish, because ye
would not hearken vnto the voyce of the
lord your God,

The ix. Chapter.

They are forbidden to tricke in their owne
strength & reherfall of certayne things þ were
doone after the lawe was geuen, vnto the mur-
muring at the graues of the Iude.

Hearc Israel, thou goest ouer Jordan
this day, to go & conquere nations grea-
ter and mightier then thy selfe, and
citties great and walled vp to heauen, & peo-
ple great and tall, euen the children of the
Enakims, which thou knowest & of whom
thou hast heard say, who is able to stand be-
fore the children of Enack? But vnderstand
this day, that the lord thy God, whiche go-
eth before the, a consuming fire, he shall de-
stroye them, and shall subdue them before
the. And thou shalt cast them out, & bringe
them forth, and destroy quickly as the lord
hath sayd vnto the,

Where is
mans right-
eousnes.

Speake not in thine hert, after that the
lord thy God hath cast the out before the
saying, for my righteousness the lord hath
brought me in, to possesse this land. Rape,
for the wickednes of these nations, & lord
of the

Preceptes. Deuteronomy.

doth cast them out before the. It is not for
thy righteousness and right heart, that thou
goest to possess the land: But partly for
the wickednesse of these nations, the lord
thy god doth cast them out before the, and
partly to performe that the Lord thy God
swore vnto thy fathers, Abraham, Isaac,
and Jacob.

Understand therefore, that it is not for thy
righteousnes, that the lord thy God dothe
geue the this good land to posses, for thou
art a stiffnecked people. Remember & for-
get not, howe thou prouokedst the lord thy
God in the wilderness: for by then the day
that thou camest out of the land of Egyp-
t vntill ye came vnto this place, ye haue re-
belled agaynst the Lord. * Also in Horeb
ye angered the Lord, so that the Lord was
wroth with you, euē to haue destroyed you,
after that I was gone vp into the mount
to set the tables of stone, the tables of ap-
proptement, whiche the Lord made with
you. And I abode in the hill .xl. daies and
.xl. nyghtes, & neyther ate bread nor dranke
water. * And the lord deliuered me two ta-
bles of stone wrytten wth the finger of
God, and in them was contayned, accord-
ing to all the wordes: whiche the lord
sayd vnto you in þe mount, out of þe fire in the
day, whē the people were gathered together.

And when .xl. daies and .xl. nightes were
ended, the lord gaue me the two tables of
stone, the tables of the testament, and sayd
vnto

Exo. xvii. 14
and. xlii. 1

Exo. xxxii.

Preceptes. Deuteronomy.

Ex. xxxi. b. vnto me. * Arise, and get the doune quickly from hence, for thy people which þe haste brought out of Egypte, haue married themselves. They are turned attonce out of the waye, which I commaunded them, & haue made them a God of metall. Furthermoze the lord spake vnto me, sayinge: I se thys people, how it is a stifnecked people, lette me alone, that I maye destrope them, and putte oute the name of them vnder heauen and I will make of the, a nacion both greater and mo than they.

C And I turned away and came downe fro the hyll (and the hyll burnt wyth fyre) and had the two tables of the appointmente in my handes. And when I looked and sawe that he had sinned agaynste the lord & pou god, and had made pou a calfe of metall, & had turned alltogethers out of þe way which the lord had commaunded pou. † Then

Exo. xxxii. d toke the two tables, and caste them oute of my two handes, and brake the before pou eyes. † And I fell before the Lord, euen as at the first time. xl. daies and. xl. nyghtes, neither ate bread nor dranke water, ouer a your synnes, which ye had synned, in doing wickedlye in the sighte of the Lord & in prouokinge him. For I was afrayed of th warth and fearfnelle, wherewith the Lord was angrey wyth pou, euen for to haue destroyed pou. But the lord heard my petition

D at the tyme also.

The lord was very angry with Aaron. &
so

Preceptes. Deuteronomy.

So, euen for too haue destroyed hym. But I made intercession for Aaron also the same time. And I toke your syn; the calf whiche which ye had made, & burnt him with fire and stamped him and grounde him a good euen vnto small dust. And I caste the duste thereof in the broke that descended oute of the mount. Also at Thaberah, and at Masah, and at the sepulchres of Iust ye displeased the Lorde, yea and when the Lord sent you from Cades Barne, saying: go vp and conquer the lande whiche I haue giuen you, ye disobeyed the mouth of the Lord your God, and neyther beleued him, nor hearkened vnto his voice. Thus ye haue bene disobedient vnto the Lord, sitthens the day that I knewe you.

Num. xxi. b.
and. xvi. a

And I fell before the lord. xl. dayes and xl. nyghtes; whiche I laye ther, for the lord was minded to haue destroyed you. But I made intercession vnto the Lord, & sayed: O lord God, destroy not thy people and thine inheritaunce, whych thou hast decreed thow thow thy greatnesse, and whych thou hast broughte oute of Egypt wth a myghty hande. Remembre thy seruaunts Abraham, Isaac and Iacob, and looke not vnto the stubborneesse of this people, nor vnto their wickednes and synne, leaste the lande whence thou broughtest them, saye: Because the lord was not able to bringe hem into the lande, whych he promysed hem, and because he hated them, therefore he

Learn to
praye.

Ex. xxxiii. a

Preceptes. Deuteronomy.

he carped they in oute to destroye them in the wilderness. Moreover they are thy people, and thyne inheritance, whiche thou broughtest forth with thy mightye power, and wpth thy stretched arme.

The .v. Chapter.

A repetition of some of the iourneys of Israel. The renoung of the tables. An exhortacion to g. ue h. de to the lawe.

Ex. xxxiii. b **I**n the same season the lord said vnto me *** h**ewe the two tables of stone lyke vnto the first, & come vp vnto me in the mounte and make the an atcke of wood, and I wil wyte in the tables, the wordes that were in the first tables whych thou brake, & thou shalt put them in the arke. And I made an arke of Setim woode, and hewed two tables of stone lyke vnto the first, and wente vp into the mountaine, and the two tables in mine hande.

And he wrote in the tables, according to the first writing (the ten wordes which the lord spake vnto pou in the mounte of the fire) in the dape when the people gathered together, and gaue the vnto me. And I departed and came downe from the hyl: and put the tables in the arcke, whych I had made: and there they remayned, as the lord commaunded me.

Ex. xxxiii. b **And** the children of Israel toke their iourney from Bereth of the children of Jakan to Mosera, wher Aaron died, and wher he was buried, and Eleazar his sonne became priest

The lawe.

Deuteronomy.

prieſte in his ſteede. And from thence they departed vnto * Gadgad: and from Gadgad * to Nathbath a land of riuers of wa-
* O Gadgad.
* O Nathbath.
ter. And the ſame ſeaſon the Lord ſeuered the tribe of Leuit to beare the arcke of the appointment of the lord, and to ſtande before the Lord, and to miniſter vnto him, & to bleſſe in his name vnto this day. Wherefore the Leuites haue no parte nor inheritance with their brethren. The lord, he is their inheritance, as the lord thy god hath promiſed them.

And I ſtayed in the mount, euen as at the first time. xl. daies and xl. nightes, and the lord hearkened vnto me at that time alſo, ſo p the lord would not deſtroy the. And the lord ſaid vnto me: Arise and go forth in the iourney before the people, and let them go in, and conquer the lande, whiche I ſwore vnto their fathers to giue them.

And now Iſrael, what is it that the lord thy God requyret of the, but to feare the Lord thy God, & to walke in all his wayes, and to * loue him, and to ſerue the lord thy God with all thine hearte, and with all thy ſoule, that thou kepe the comaundements of the lord and his ordinaunces, whpche I commaunde the this day, for thy wealth. Behold, heauen and the heauen of heaues is the Lordes thy God, and the earth wpth all that therein is: only the Lord bad a' luſte vnto thy fathers to loue the, and therefore choſe pou their ſede after them of all nacy.

Deu. i.

one,

Preceptes. Deuteronomy.
ons, as it is come to passe this daye.

11. Ps. xix. c.
Job. xxxiii. b.
Sapi. vi. b.
Ecc. xxv. b.
Rom. ii. b.
Gala. ii. b.
Deu. vi. c.
Mat. iii. b.
Luke. iiii. b.

Circumcise therfore the foreskin of your
herts, and be no longer stifnecked. For the
lord your God, he is God of Goddes, and
lord of lords, a great God, a mighty, and
a terrible, whiche regardeth no mans per-
son, nor taketh giftes: but doth right vnto
the fatherlesse and widdowe, and loueth
the straunger, to giue him fode and raimēt.
Loue therfore the straunger, for ye were
straungers your selues in the land of E-
gipte. Thou shalt feare the lord thy God, &
serue him, and cleaue vnto hym, & sweare
by hys name, for he is thy prayse, and he is
thy God that hath done these greates and
terrible thynges for the, whych thyne eyes
haue sene. Thy fathers wente downe into
Egypte wth. lxx. soules, and now the lord
thy God hath made the as the starres of
heauen in multitude.

The. xi. Chapter.

An exhortaciō to regard the law, and how
they oughte to haue it in their harts alwaies
and before their eyes, and too talke of it whē
they ryse, whē they lye downe, and when they
walke by the way. etc.

A Loue the Lord thy God, and kepe hys
obseruances, hys ordynaunces, hys
lawes, and his commaundements al-
way. And cal to mind this day, that which
your childre haue neither knowē nor sene:
euen the nourtoure of the lord your god,
his greatnes, his mighty hand, & his stre-
ched

Receptes. Deuteronomy.

shewed oute arme: his miracles, and his actes
which he did amongs the Egypcians, eue
vnto Pharao the king of Egypt, and vnto
all hys land: and what he did vnto þe hoſte
of the Egypcians, vnto their hoſes & cha-
:ittes, howe he broughte the water of the
reed ſea vpon theſe as they chaſed you, and
how the lord hath brought theſe to noughte
vnto this dai: and what he did vnto you in
the wylberneſſe, vntyll ye came vnto this
place: and what ye dyd vnto * Dathan and
Abiron the ſonnes of Eliab, þe ſone of Ruben,
how the earth opened hit mouth & ſwalow
ed them wpth their houſholdes and their
tentres, and all their ſubſtance that was
in their poſſeſſion, in the mydes of Iſrael.

Num. xxi. 2.
De Abiron.

For poure eyes haue ſene al the greate
deedes of the lord, whpche he dyd. Kepe ther
fore al the commaundementes whpche I
commaunde the this dape, that ye may be
ſtrong, and go and conquere the land, whp
ther ye goo to poſſeſſe it, and that ye maye
prolonge poure dayes in the lande, whiche
the Lord ſware vnto your fathers to gve
vnto them, and theſe ſeede, a lande that
floweth with mylke and honye. For the lād
whether thou goeſt to poſſeſſe it, is not as
the land of Egypt whēce thou cameſt out,
wher thou ſowedeſt thy ſede, and water-
deſt it with thy ſete as a garden of herbes:
but the land whither ye go ouer to poſſeſſe
is a land of hilles & valeyes, and dypneth
water of the rayne of heauen, and a lande

Deut. 1.

whpche

The lawe . Deuteronomy

whych the Lord God careth for . The ci-
es of the Lord thy God are alwayes vpon
it, fro the beginning of the pere vnto the
latter ende of the pere.

If pou shall heken therfore vnto my co-
maundementes, which I commaunde pou
this day, that ye loue the Lord your God,
serue him with all your herts, and with all
your soules: then he will geue raine vnto

* **That is,** your land in oue seison, both þ first, & raine
after the hē and the latter, and thou shalt gather in thi
hewe, the corne, thy wine and thine oyle. And he will
come in to send graffe in thy fields for thy cattel: and
sober, why thou shalt eat and spill thy selfe . But take
che is after heed to your selues. þ ye be not deceiued,
herueit, & in that ye turne asyde & serue straunge Gods
spring time and worship them, and so the wrath of the
Lord ware hore vpon you, and shut vp the
heaven, that ther be no rayne, & that your
land yeld not hir increase, and that ye pe-
rysh shortly from the good land whych the
lorde gyueth pou.

C But vo therfore these my wordes in your
hertes and in your soules, and bind the for
a sygne vnto your hands, and let them be
as papers of remembrance betwene your
eyes, and *teach the your chyldren: so that
thou then talke of them when thou sittest
in thine house, & when thou walkest by the
wape, and when thou liest doune, and when
thou ryppest vp: yea and writ them vpon the
dooreposts of thine house, and vpon thy ga-
tes, that your daies maye bee multiplied

Deut vi. b.
Deut. xii. a.

The lawe. Deuteronomy.

and the daies of your chyldren vpon þe earth
whych the lord swate vnto your fatherto
giue them, as longe as the daies of heauen
endure vpon the earth. For if ye shal kepe
all these commaundements, whych I com-
maund you, so that ye do the, and loue the
lord your God, and walke in al his wayes,
and cleaue vnto him: Then will the Lord
cast out all these nacions, and ye shal con-
quer them, whych are both greater & mygh-
tyer then your selues. * Al the places where
on the soles of your teete shal trede, shal be
yours, euen from the wildernes and from
munte Libanon, and from the ryuer Eu-
phrates, yea vnto the vntermooſte sea shal
your costes be, & ther shal no manne be able
to stand before you: the lord your God shal
cast þe feare & dread of you vpon al lāds whi-
ther ye shal come, as he hath said vnto you
* Behold, I set before you this day, a bles-
syng and a curse: a blessing if ye hearken
vnto the commaundementes of the Lord
your God, whych I comaund you this day
And a curse, if ye will not hearken vnto the
commaundements of the lord your God:
but turn out of the way (whych I comaund
you this day) to walke after other gods
den, whom you knowe not.

When the lord thy God hath broughte
the into the land whether thou goſt to pos-
seſſe it, then put the blessing vpon munte
Gerizim, and the curse vpon munte Ebal,
whych are beyond Iordā on the backside

De. ii.

of

Joſua. i. 8

Deu. xxx. 9.

De. xxviii. 1

D

Deu. xvi. 9

Preceptes. Deuteronomy.

of the waie, towardes the going downe of
the sunne in the lande of the Cananytes
whiche dwelle in the fieldes ouer agaynst
Balgall, beside the oke groue of Moreh.
For ye shal go ouer to take season of plād
whych the Lord your god gyueth you, and
shall conquere it, and dwell therein. Take
hede therefore, that ye do al the laws, both
ecclesiasticall & tempozall, which I set be-
fore you this day.

The. xii. Chapter.

Idolatry must the : scalytes destroye : & ste
fro. They must eat no blood. They must only
do that thyng which God commaundeth.

A These are the ordynauces and lawes
whych ye shall obserue and do theraf-
ter in the lande which the lord god of
thy fathers geueth the to possesse, as long
as ye lye vpon the earth. See ye destroye
all places, where the nacjons, whych ye
shal coquere serue theyr Goddes, whether
it be vpon high mountaines or on hie hil-
les or vnder anye grene tree. Quert howe
their altares, and breake theyr pillars, and
burne their groues with fire, & hew downe
theymages of their Goddes, and bynne
the names of them to naught oute of that
place. Se ye do not so vnto the Lord your
God, but ye shall enquire the place, which
the lord your God shall haue chosen out of
al youre trybes, to put his name there and
ther to dwel. And thither thou shalt come
and thither ye shall bynne your burnt sa-
crifice

Deut. vii. a

**Deut. xlii. b
xli. b**

Preceptes. Deuteronomy.
sacrifices and your offerings, your tithes and
heue offerings of your hands, your bow
es and freewill offerings, and the first borne
of your oxen and of your shepe. And ther ye
shal eat before the lord your God, & reioise
in all that ye lay your hands on, both ye &
your householdes, because the Lord thi god
hath blessed the.

Ye shal do after nothyng þe we do here **Deu. xxi. c.**
this daye, euery man as lyketh hym beste. **B**
For ye are not yet come to rest, nor vnto the
enheritaunce, whych the lord your God gi
ueth you. But ye shal go ouer Iordā, and
dwell in the lande which the lord your god
gyueth you to enherite, and he shal gyue
you rest from all your ennemys rounda
bout: and ye shal dwell safe.

Wherefore when the lord your god hath
chosē a place to make hys name dwell ther
thither ye shal bringe al that I commaund
you, your burnt sacrifices and your offer
ings, your tithes, and the heue offerings of
your hands, & al your godly bows, whych
ye bowe vnto the Lord. And ye shal reioise
before the lord your god, both ye, your son
nes, and your daughters, your seruantes
and your maides, and the Levite that is
within your gates: for he hath nether **Deute. x. b**
part nor enheritaunce wth you. **and. xv. iii. a.**

Take hede that thou offer not thy burnt of
fring in whatsoeuer place thou seist: but in
the place which the lord shall haue chosen
amonge one of thy trybes, there thou shalt

Deq. iiii.

offer

The lawe. Deuteronomie.

offer thy burnt offerings, & ther thou shalt
do all that I commaund the. Notwithstanding
thou maiest kill and eat fleshe in al
thy cityes, what so euer thy soule lusteth
ter, accordyng to the blessing of the Lorde
thy god, which he hath geuen the, both the
uncleane and the cleane mayest thou eat
euen as the ro and the heet: onely eat not
the bloude, but poure it vpon the earth as
water. Thou mayest not eat within thy ga

Deut. xv. c.

Deut. xlii. c.

tes the tythe of thy corne, of thy wine, and
of thy oyle, either the first borne of thyn ox-
en, of thy shepe, neyther a nye of thy bow-
es, which thou bowest, nor thy fre wil offrin-
ges or heue offrynges of thine handes: but
thou must eat them before the lord thy god
in the place whiche the lord thy God hath
chosen: both thou, thy son, and thy daugh-
ter, thy seruaunt & thy mayd, & the Leuite;
that is within thy gates; and thou shalt re-
ioise before the Lorde thy God, in all that
thou puttest thine hande to. And beware
thou forsake not the Leuites as long as
thou liuest vpon the earth.

Eccle. vii. d

Le. xxviii. c

If (when the lord thy God hath enlar-
ged the borders of thy land, as he hath pro-
mised the) thou saye, I wyl eat fleshe, be-
cause my soule longeth to eat fleshe, the
thou shalt eat fleshe, what so euer thy soule
lusteth. If the place which the lord thy god
hath chosen for his name to be honoured
in, be so farre from the, then thou mayest
kill of thy oxen and of thy shepe, whiche
the

the lawe. Deuteronomy
the Lord hath giuen the as I haue com-
maunded the, and thou maist eat in thine
owne cōtrye, whatsoeuer thy soule lusteth.
For euen as the ro and the heite is ea-
ten, euen so thou shalt eat it: the vncleane
and the cleane indifferently thou shalt eate.
Only beware thou eat not the bloud. For
the bloude is the life, and thou mayest not
eate the lyfe with the fleshe: thou mayest
not eat it: but must powze it vpon the erth
as water. Se thou eat it not, therfore, that
it may go wel with the, and with thy chy-
ldren after the, when thou shalt haue done
that is ryght in the sight of the Lord.

But whatsoeuer of thine thou shalt
esse and bowe to the Lord, thou shalt
take and go vnto the place, whych the Lord
hath chosen, and thou shalt offer thy burnt
offerings, both fleshe and bloud vpon the
alter of the Lord thy God, and the bloud of
thyne offerings thou shalt poure out vpon
the aultare of the Lord thy God, and shalt
eat the fleshe. Take hede, & heare at these wo-
des which I cōmāde the, that it may do wel
and thy chyldren after the for euer, when
thou doest that which is good and righte in
the sight of the Lord thy god.

When the lord thy God hath caste oute
the heathen before the, whether thou go-
est to conquere them, and when thou hast
conquered them, and dwelt in their lands
Beware thou be not taken in a snare after
them, after that they be destroyed before
the

Preceptes. Deuteronomy.

Deu. xviii. c
Jer. xli. a
Esa. xvi. a
Deut. xiii. a
Apo. xiii. d
*** Iosua. i. b**

the, & that thou aske not after their Gods,
saying: howe did these nacions serue their
gods, that I may do likewise: * Nay, thou
shalt not do so vnto the Lord thy God: for
all a bhominacions, whych the lord hated,
did they vnto their godes. For they burnt
both their sons and their daughters wth fyre
vnto their godds. But whatsoeuer I com-
maunde you, that take heede ye do, & put
naught therto, nor take ought ther from.

The. xiii. Chapter.

The false prophete muste be put to deathe.
God proueth our sayth by false myracles.

**False Pro-
phets**
Mat. vii. c.
Deut. xlii. a
Jer. xxviii. i
and. xxi. d

If ther aryse amonges you a prophete or
a dreame of dreames, & giue the a signe
or wonder, and that signe or wonder,
which he hath said come to passe, and then
saye: let vs go after straunge Gods, which
thou hast not knowen, and let vs serue the
herken not vnto the wordes of that pro-
phet, or dreame of dreames. * For the lord
thy God tempteth you to wete whither ye
loue the lord your God with al your her-
tes and wpth all your soules. For ye muste
walke after the Lord your god, and feare
him and kepe his commaundementes, and
herken vnto his voice, and serue hym, and
cleaue vnto him. And that prophet or drea-
mer of dreames shall dye: because he hath
spoken to turne you awaye from the lord
your god, which brought you out of y^e land
of Egipt, and deliuered you out of y^e house
of bondage, to thrust you oute of the waye.
whiche

Preceptes. Deuteronomy.

which the lord thy god commaunded the to walke in: and so thou shalt put euill away from the.

If thy brother the son of thy mother, or
thyne own son or thyne doughter, or þy wife
that lieth in thy bosome, or thy frēd, which
is as thyne owne soule vnto the, entyce þy
secretly, sayinge: let vs go & serue straunge
goddess, which thou hast not knowen, nor
pet thy fathers, euen the goddesses of the peo-
ple, whiche are rounde aboute the, whether
they be nigh vnto the doore, or far from the,
from the one ende of the lande vnto the o-
ther: *se thou consente not vnto hym, nor
herken vnto him, no, let not thine eye ppyte
hym, ne haue compassion on hym, nor kepe
him secret, but cause him to be slain. Thine
hand shall be first vpon him to kil him: & the
handes of all the people. And he shall be
stoned to deth, because he hath gone about
to thrust the awaye from the lord thy god,
which brought the forth of Egypt, þy house
of bondage. And al Israell shall heare and
feare, and shall do no more anye suche wyc-
kednesse as this is, amongs them.

If thou heare it reported of any of thy ci-
ties, which the lord thy god hath geue the
to dwell in, that certaine children of Bel-
ial are gone out amonge you, and haue mo-
ued the inhabitants of their city, sayinge:
let vs go and serue straunge goddess, which
ye haue not knowen: then seke & make in-
quirye diligently. If it be true, & the thyng
of

Is

Leu. xxi. 17.

Mat. xxi. 28.

Leu. xviii. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

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Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Deu. xxi. 17.

Preceptes . Deuteronomy .

**Punishment
of heretiks.**

of a suetti þ such abhominacion is wrought
amonges you, the without delay, thou shalt
smyte the dwellers of that ctyte wpth the
edge of the swerde, and destrop it merciles,
and all that is therein, yea even the very ca-
tel therof, with the edge of the swerde. And
gather all the spoyle of it into the middes
of the streates thereof, and burne wpth fyre
both the cite and al the spoyle therof euerp
whynt vnto the lord thy god. And it shall be
an heape foreuer, and shall not be builde a-
gaine. And se ther cleaue nought of the dā-
ned thing in thine hand, that the lord may
turne from his fercie wrath, and shewe the
mercy, and haue compassion on the, & mul-
tityple the, as he hath swozne vnto thy fa-
thers: when thou hast hearkened vnto the
voice of the lord thy god, to kepe al his com-
maundementes, which I commaunde the
this daye, so that thou do that is right in
the eyes of the Lord thy God.

The .xiii. Chapter.

¶ The maners of the gentyles may not be fol-
lowed, what beastes are cleane to be eaten, and
what not.

Leui. x. b.

**Deu. vii. a
and. xvi. d
Exod. xix.**

¶ Ye are the childrene of the lord poure
God, cut not poure selues, nor make
you any baldnes between the eyes for
any mans death. For thou art an holy peo-
ple vnto the lord thy god, and the lord hath
chosen the to be a seuerall people vnto him
selfe, of al the nations þ are vpon the earth
Ye shall eat no manner of abhominacion.

These

Receptes. Deuteronomy.

These are the beastes which ye shall eat of:
open, shepe and goates, herte, roo and bugle,
opide goate, vnicorne, oxigen and Cameli-
on. And all beastes that cleauze the hofse, &
lyft it into two clawes, and chew the cud,
them ye shall eat. Neuerthelesse, these ye
shall not eat, of them that chewe cud, and
haue not their hofse lyft in two clawes, as
is the camell the hare and the conye. For
they chewe cudde, but deuide not the hofse:
and therefore are vncleane vnto you: and al-
so the swyne, for though he deuide the hofe
yet he chewed not cud, and therefore is vn-
cleane vnto you: ye shall not eat of the
lesse of them, nor touche the dead carke-
sses of them.

* These ye shall eat, of al that are in the wa-
ters. All that haue finnes and scales. And
whatsoeuer hath not spyns & scales, of þe
ye may not eat, for that is vncleane vnto you.
Of al cleane byrdes ye shall eat, but these are
they, of which ye may not eat: the egle, the
gothawk, the cormerant, the Frio, the bul-
ture, the kpte and hir kind, & al kinde of ra-
uens, the estriche, the nyghtcrawe, the cuc-
kewe, the sparowhaube, & al hir kinde, the
litle owle, the great owle, the back, the bit-
ture, the ppe, the stoike the Weron, the iap
in his kynde, the lapwinge, the swalowe.
And all creppinge foules are vncleane vnto
you, and may not be eaten: but of al cleane
foules ye maye well eat. Ye shall eat of no
thyng that dieth alone. But thou mayest
geue

Cleane beastes
Leuit. xi. a.

Uncleane

Leuit. xi. b
f. 1. c.
15

Preceptes. Deuteronomy.

giue it vnto the straunger that is in thy cy-
tye, that he eate it, or mayest sell it vnto a
Alpaunt. For thou art an holpe people vn-
to the lord thy god. * Thou shalt not seeke
a kid, while it yet sucketh his mother.

* That is
to forbeare
the suckling
ages and to
haue copu-
lion of the
poore
Exo. xxi. 1. 6.

Thou shalt lay forth the tythes of al ma-
ner of frutes that come oute of the speld
pere by pere. And thou shalt eate before thy
Lord thy god (in this place whiche he hath
chosen for his name too dwell) the tythe of
thy corne, of thy wyne, and of thyne oyle
and the first borne of thine oren, and of thy
flocke, that thou maiest learne to feare thy
Lorde thy God alwaye.

Tythes.
Exo. xxi. 1.

Deut. xii. 6.

* If the way be to longe for the, becaus
the place is to farr from the, which the Lord
thy God hath chosen to set his name ther
(so that thou canst not carpe wyth the, thy
frutes wherwith God hath endewed the
then make it in monye, and take the mo-
ny in thy hande, & go vnto the place whiche
the Lord thy God hath chosen, and bestow
that monye, on whatsoeuer thy soule lu-
steth after, of oren, shepe: wyne, and good
dryncke, and of whatsoeuer thy soule des-
reth, & eat ther before the lord thy god, and
be mery: both thou and thyne household,

* Deut. x. 6
and. x. 6. 1. a
De. x. 6. 1.

the Leuite that is in thy cite. Se thou for-
take not the Leuite, * for he hath the neyther
part nor enheritaunce with the.

* At the ende of thye pere, thou shalt bypny
for the all the tythes of thyne encrease the
same pere, and lay it by within thine own
cite,

receptes. Deuteronomy.

atie, and the Leuite shall come, because he hath neither parte nor enheritaunce wpth he, and the straunger and the fatherlesse, and the widow which are within thy citie, and they shall eat and spill them selues, that the Lord thy God may blesse thee in all thy woꝛkes of thyne hand whpch thou doest.

The .xv. Chapter.

The forgiuenes of betteres in the seventh were. If the Israelytes obey God, they are promysed, they shall not suffer pouertie. Howe we oughte to lende.

At the ende of seven yeres, thou shalt make a fre yere. And this is the manner of the fre yere: whosoever leueth ought with his hand vnto his neighbour, maye not aske agayne that whiche he hath lente, of his neighbour, or of hys brother: because it is called the Lords fre yere, yet if a straunger thou maiest call it home agayne, but of thy brother thou shalt clapme no det: and se in anye wise there be no begger amonges you. For the Lord shall blesse the lande whiche he geueth thee, an enheritaunce to possesse: so that thou hearken vnto the voice of the Lord thy God, too make and do all these commaundementes, which I commaund you this daye, yea and then the lord thy God shall blesse thee as he hath promysed thee, and thou shalt lende vnto manye natyons, and shalt borow of no man, and shalt ragne ouer manye natyons, but none shall ragne ouer thee.

A
The fre
yere.
Leuit. xxv. a.
Exo. xxi.
Ezal. xxxv. b

Eccle. iiii. a

Deut. xxxii

When

Preceptes. Deuteronomy.

Exo. xxi. 1. When one of thy brethren among you is
Exo. xxi. 1. wared poore in anye of the cities within
 thy lande whych the Lorde thy God gy-
 ueth the, se thou harden not thine hert, nor
Exo. xxi. 1. shut to thine hand from thy poore brother:
Exo. xxi. 1. But open thine hand vnto him, & lend him
 sufficient for his nede, whiche he hath. And
 beware, there be not a pointe of Feliall in
 thine hert, that thou woldest saye: The se-
 uenth yeare, the yere of freedome is at hand
 & therefore it greue the to loke on thy poore
 brother, and so geuest hym nought, and he
 then crie vnto the Lorde agaynst the, and
Rom. xii. it shall be layde vnto thy charge. But geue
 him, and let it not greue thine hert to geue:
3 promise Because for that thyng, the Lord thy God
as good al- shall blesse the in all thy workes, and in all
mes. thou puttest thine hande to. For the lande
Exo. xxi. 1. shall neuer be wpythoute poore. Wherefore
 I commaund the, saying: open thine hand
 vnto thy brother that is nedye and poore in
 thy lande.

The He- If thy brother an Hebrew sell him self, to
brewes ser- the, or an Hebrewesse, he shall serue the. vi.
uaunte. yere, and the seventh yeare thou shalt let
Exo. xxi. 1. him go fre from the. And whē thou sendest
Exo. xxi. 1. him out fre from the, thou shalt not let him
Exo. xxi. 1. goo away empty: but shalt giue him of thy
 sheepe, and of thy corne, and of thy wyne,
 and geue hym of that, wherewith the lord
 thy God hath blessed the. And remembre
 that thou wast a seruant in the lād of Egypte
 and the lord thy God deliuered the thence
 wher

The lawe. Deuteronomy.

wherefore I commaund thes thing to day.

That if he sape vnto the, I wpll not goo awape from the, because he loueth the and hisne house, and is well at ease wpth the: then take a nagle and nagle his eare to the oore therewith, and let him be thy seruaunt for euer, and vnto thy maid seruaunt, thou shalt do likewise. And let it not greue thine eyes to lette hym goo oute from the, for he hath bene worth a double hyred seruaunte to the in his serupce spre peates. And the Lorde thy God shall blesse the in all that thou doost.

At the first bozne that come of thine oxen and of thy shepe that are males, thou shalt halowe vnto the Lorde thy God. Thou shalt not ploughe with the first bozne ore, nor shalt not clyp thy first bozne shepe: but shalt eat them before the lord thy god, pere by pere in the place whiche the Lorde hath chosen, both thou and thyne housholde. If ther be any deformitie therein, whether it be lame or blynd, or whatsoeuer euyl fauorednes it hath, þ shalt not offer it vnto the Lorde thy god: but shalt eat it in thine own city þ vnclene, and þ clene indifferētly, as the roo & the hert. Only eat not the bloude therof, but poure it wpd þ grossd as water.

The xvi. Chapter.

Of easter, whisondaye. & the feast of tabernacles, what officers ought to be ordeyned.

Ofserue the moneth of * Abph, & offer passeouer vnto þ lord thy God. For in the moneth of Abph, the Lorde thy

Exod. xxi. a

First feastes
Exo. xiii. a.
Leu. xxiii. &
Num. iii. b.

Leu. xxi. c.
De. xvi. a.
Deu. xli.

A
Easter.
* Abib, þ is
of Aprill

Act. i.

God

Preceptes. Deuteronomij.

What are things
you do
spring of
fame.

20.000.000.000
 20.000.000.000
 20.000.000.000
 20.000.000.000

Exp. vii.

God brought the out of Egypt by nyghte.
Thou shalt therefore offer pascouer vnto þ
lord thy God, & there and open in the place
which the lord shal chose to make his name
b dwell there. Thou shalt eate no leuended
a bread therewith; but shalt eate therewith þ
bread of tribulacion. vii. dayes long. For þ
c cameſt out of the lād of Egypt in haſt, that
thou mayſt remember the daye when thou
cameſt out of the land of Egypt al dayes of
thy lyfe. And ſe ther be no leuended breade
ſene in al thy coſtes. vii. dayes long, & that
ther remayne nothyng of the fleſh whiche
thou haſt offered, the fyrſt daye at euen, vn-
till the mornyng.

U.S. RECD.
+ DE. MAR. 6
AND, 1866

W Thou maist not offer paffouer in any of
thy ctytes which the Lord thy god giueth
the: but in the place whych the Lorde thy
God shal chole to make his name dwel in,
ther thou shalt offer paffouer at eue about
the goynge downe of þe sonne, enen in the
season that thou camest out of Egypt. And
thou shalt seth and eate it in the place whi
che the Lord thy God hath chosen, and de
part on the morowe and gette the vnto thi
tent. Six days thou shalt eate swete bread
and the .vii. daye is for the people too come
together to the Lorde thy God, that thou
maist do no worke.

10. 211.6
 11. 211.6
 12. 211.6

Then taken the .vii. wekes, and beegyn to
 reken the .vii. wekes when the tickle begin
 neth in the corne, and kepe the feast of we
 kes vnto the Lord thy god, that thou giue

receptes. Deuteronomy.

A frowploffering of thine hande vnto the
Lord thy God accordyng as the lord thy
God hath blessed the. And reioyce before
the Lord thy God both thou, thy son, thy
doughter, thy seruaunt and thy maid, and
the leuite that is within thy gates, and the
straunger, the fatherlesse and the wpdow
that are among you, in the place whych
the lord thy god hath chosen to make his
name dwell ther. And remember thou wast
a seruant in Egipt, that thou obserue and
do these ordynaunces.

Thou shalt obserue the fest of tabernacles
vii. dapes long after thou hast gathered in
thy corne and thy wyne. And thou shalt re-
ioyce in that thy feast, both thou, thy sonne
thy doughter, thy seruaunt, thy maide, the
Leuite, the straunger the fatherlesse and þ
wpdow that are in the cities. ^{tit. 11. Re. viii.} Seuen da-
pes thou shalt keepe holpe dape vnto the
lord thy God, in þ place which þ lord thal
chose, for the lord thy god thal blesse the in
al thy fruts and in al the workes of thyne
hands, and therefore shalt thou be gladd.
Thre tymes in the yere shall al pour males
appere before the lord thy god in the place
whych he thal chose: ^{Exo. xxiii. b} In the feast of swete
bread, in the feast of weakes, in the feast of
tabernacles. And they shall not appere be-
fore the lord empty: but every mā with the
gift of his had, accordinge to the blessinge
of the lord thy god, which he hath giue the
Judges: ^{Judges:}
Judges officers thou shalt make the in

the lawe. Deuteronomy
all thy gates whych the Lord thy God gi-
ueth the, shew out thy trybes, & let them
iudge the people rightously. Make not
law nor know any person, neyther take a-
ny reward: for giftes blind the wise & per-
uert the wordes of þe righteous. But in all
thynges folow righteousness, & thou shalt
lue and enioie the land whych the Lord
thy god giueth the.

Thou shalt plant no groue of whatsoeuer
trees it be, npph vnto the altare of the Lord
thy God which thou shalt make the. Thou
shalt set the bp no ppyler, whpch the Lord
thy God hateth.

The, cvii. Chapter.

¶ The payne and punishment for Idolatry
The dourful sentence must be referred vnto the
great Iudges. The punishments of a rebell or
presumptuous w^{ch} stander of the law. The in
dignation of a kynge.

Thou shalt offer vnto þe lord thy god no
ore nor shepe wherein is any defozmity
whatsoeuer euil sauour does it be, for þe
is abhominacion vnto the Lord thy God.
If there be found among you in any of the
cityes whiche the lord thy god gyueth the
man or womā that hath wroughte wycked
nesse in the syght of the lord thy God, that
they haue gone beyonde his appoyntment
so that they haue gon and serued straunge
gods and worshipped theem, whether it be
the son or mone or anye thyng contayned
in heauen which I forbad, and it was told
the,

the lawe. Deuteronomy.

the, and thou hast herd of it: the thou shalt enquer diligently. And if it be true and the thyng of a suertie that such abhominacion is wrought in Israel then thou shalt bring forth that man or that woman which haue committed that wycked thyng vnto the gates, and shalt stone theym wth stones, and they shall die. At the mouth of two or iii. witnesses shall he that is worthe of death die: but at the mouth of one witness he shall not die. And the handes of þ witness shall be first vpon him to kil him, and afterward the handes of all the people: so shalt thou put wyckednesse awaye frome the.

Deut. xxi. b.
and. xix. b.
Ios. vii. b.

Rum. xv. c
Deu. xix.

If a mater be to hard for the in iudgement betwene bloud and bloud, plee & plee, plage and plage in matters of strife within thy cities. Then arise & gette the vp vnto a place which the lord thy God hath chosen, & go vnto the prestes the Leuites, and vnto the iudge that shall be in those dayes, and aske, & they shall shew the how to iudge. And se thou do according to that which they of þ (place which the lord had chosen) shew the and se thou obserue to do accordyng to all that they enforme the. Accordyng to þ lawe wher they teach the, & maner of iudgmet which they tel the, se thou do & that thou shewe not from that which they shew the neyther to the ryght hand nor to the lefte. And that man that wyl do obstinatlye, so þ he will not herken vnto the priesse þ standeth thereto minister vnto þ Lord thy god

Deut. xxi. b.
Eccle. xiv.
Ezech. v.

Deut. v. b.
Ios. i. b.

Preceptes. Deuteronomy.

Or vnto the iudge, shall dye, & so thou shalt put away euyl from Israel. And al the people that heare and shall feare &, shall do no more presumptuously.

4. Re. viii. a
Kynge.

When thou art come vnto the land whych the lord thy God gyveth the, and enioyest it and dwellest therein: If thou shalt say, I wil set a kynge ouer me: like vnto al the nations that are about me: when thou shalt make hym kynge ouer the whom the Lord thy god shall chose. One of thy brethren must thou make king ouer the, and maiest not set

iii. Re. iiii. a
ii. Pa. ix. a

a stranger ouer the, which is not of thy brethren. But in any wyse let hym not hold to many horses that he bynge not people agayn to Egypt, thorow the multitude of horses, for as much as the Lord hath sayd vnto pou: ye shall henceforth go no more agayne þ way. Also he shall not haue to many wyues lest his hert turne away, nether shall he gather him siluer & gold to much.

iii. Re. xi. a
iii. Reg. x. e
Esa. ii. b

And when he is set vpon the seate of his kyngdome, he shall write him forth this second law in a booke, takynge a cople of the priests the Levites. And it shall be wth hym, & he shall rede therein al dayes of his lyfe that he may learne to feare the lord his god to kepe al the wordes of this law, & these ordynances to do them. þ his hert arise not aboue his brethren, & that he turne not fro the comaundemēt: either to the right hand or to the left, that both he & his chylde may prolong their daies in his kyngdō in Israel.

Josua. i. b

The

Wzeceptes. Deuteronomy.

The. xviij. Chapter.

The Leuites might haue no possessions. A
dolatry must be fled. The prophet Christe is
promised. A false prophet must be slain, and
how he may be known.

The priestes, the Leuites, all the trybe
of Leuy* shal haue no part nor enhe-
ritance with Israel. The offerings of
the Lord & his enheritaunce they shal eat,
but shal haue enheritaunce amonge their
brethren: the lord is their enheritaunce, as
he hath sayd vnto them. And this is the du-
tye of the priestes of the people and of the
that offer, whether it be ore or shepe: They
must giue vnto the priest, the shoulder and
the two chekes and the mawe, the fyft fru-
tes of the corne, wyne and oyle, and a porci-
on of wol of the shepe therynge must thou
giue him. For the Lord thy God hath cho-
sen him out of al the tribes to stand, and to
minister in the name of the lord: both hym
and his sonnes for euer. If a Leuyte come
forth of any of the cities or any place of Is-
rael, wher he is a sojourner, and come with
al the lust of his hert vnto the place which
the lord hath chosen: he shall ther mynister
in the name of Lorde hys God, as all hys
brethren the Leuytes do which stand ther
before the lord, And they shal haue like por-
cions to eat, besyde that commeth to him
of the paytymony of his auncestours.

When thou art come into the land whiche
the lord thy god giueth the, see thou lerne

Ex. iii.

not

A
An. xviij. c.
De. i. b. xii.
b. x. xlii. b.
i. Cor. ix. b.
Ezec. i. xlii.

B

The lawe. Deuteronomy.

Gen. xlviii. a
and. xi. d.
Deu. xii. d
and. xvii. b
iii. re. xxi. a
Iere. vii. a.
And. xix. a.

not to do after the abhominations of these
nacions, Let there not be found among you
that maketh his son or daughter to go thro-
whe the fyre, or that beth wylchcraft, or
a choser out of dapes or that regardeth the
syringe of foules, or a sozcerer, or a Char-
mar, or that counseleth wylch spryles, or a
prophciar, or that asketh the aduys of the
dead. For al that do such things are abomi-
nacion vnto the lord: because of these ab-
hominacions the lord thy god dothe caste
them out before the, be pure therfore wylch
the lord thy god. For these nacionz whiche
thou shalt conquer, hearken vnto chosers
out of dapes and prophcians. But the lord
thy god permitteth not that to the.

The Lord thy God will stee vp a pzo-
phet amongs you: euen of thy brethren like
vnto me: and vnto him ye shall hearken accor-
dyng to al that thou desyredest of the Lord
thy God in Horebin the day when the peo-
ple were gathered, sayinge: Lette me heare
the voyce of my Lord God no more, nor se
thys great sygne anye more, that I dye not.
And the Lord sayde vnto me: they haue
well spoken, I will raise them vp a pzo-
phete frome the myddes of theyr brethren
vnto the, and wyl put my wordes into hys
mouth, and he shall commaunde hym. And
whosoener wil not hearken vnto that woo-
des whiche he shall speake in my name, I
wyl requyre it of him.

Exo. xx. c.
Deu. x. c.
Ihon. xii. e.
I. ci. u. ii. a.

But the pzophet which shall presume to
speake

The lawe.

Deuteronomy

speake ought in my name which I commaunded not to speake, and he that speaketh in the name of straunge gods, shall dye. And if thou saye in thyne herte how shall I know that which the lord hath not spoken. When a prophete speaketh in the name of the lord if the thyng folowe not nor come to passe, that is the thing which the lord hath not spoken, but the prophete hath spoken it prouphetically: be not aferd therfore of hym.

Num. xxi. 2.
Deut. xxi. 2.
Le. xxiv. 16.
Eze. xlii. 10

The. xix. Chapter.

The fraunchised townes. The punishment of hym that beareth false wytnes.

When the Lord thy God hath decreased the nacions, whose land the Lord thy God giveth thee and thou hast conquered them, and dwellest in the cities and in their houses: thou shalt appoint thee cities in the mids of the lande whiche the LORD thy God giveth thee too possesse: thou shalt prepare the way and deuide the costes of thy lande whiche the Lord thy God geueth thee too enhete into three partes, that whosoever committeth murder maye flee thither And this is the cause of the flayer that shall flee thither and be saved. If he smyte his neyghboure ignorantely and hated hym not in tyme passed. As when a manne goth vnto the wood wpth his neyghboure to hewe wood, and as his hande fet cheth a stroke wpth the axe, the head slippeth from the helve and smytteth his neyghboure &

Deut. xxi. 2.
Nu. xxxv. 6.
Ios. xxi. 2.

Num. xxxv. 6
Deut. xix. 2

W

he

Preceptes. Deuteronomy.

he dye, the same shall flee vnto one of the same cities and be saued. Least the reuenger of bloude follow after the slayer while his heart is hote and ouertake hym, because the way is long, and see him, and yet there is no cause worthye death in hym, for as muche as he hated not hys neyghboure in tyme passed. Wherefor I commaund the, se thou apointe oute thre cities.

¶ And if the lord thy God enlarge thy coastes as he hath sworn vnto thy fathers & giue the al the land which he sayed he wold giue vnto thy fathers (so that thou kepe al these commaundements & do them, whiche I commaunde the this day, that thou loue the lord thy God and walke in hys wayes euer) then thou shalt put thre cities moore vnto those thre that innocent bloude be not shed in thy land which the lord thy god geueth the to enheret, & so blud come vp vnto the. But if ther be any man that hateth his neyghbour & laieth await for him & riseth against him, & smiteth him so he die & fleeth vnto any of these cities. Then let the elders of his cite send & fetch him thence & deliuer him in to the hands off he iustice of blud, & he shall die. Lette thine eye haue no pitie on him so thou shalt put away innocent blud from Israel, & happy art thou. Thou shalt not remoue thy neighbours marke, which they of old tyme haue set in thine inheritance that thou enheretest in the land which the lord thy God geueth the to enioye it.

One

Job. xxxlii.
Deu. xviii

Preceptes. Deuteronomy.

One wytnes shal not arise against a man in anye maner trespase or synne, whatsoeuer synne a man committeth: * But at the mouth of two or of thre wytnesses, shall all matters be tryed. De. xxi. 11.
Mat. xxi. 11.
Ihon. viii. c.
II. Cor. xiii. 1.
I. Tim. v. c.
Hebr. x. c.

If an vnrighteous witnes rise vp against a mā to accuse him of trespase: the let both the men which stieue together, stand before the Lord, before the priests and the iudges whiche shalbe in those dayes, & let the iudges enquire narrowly. And if the wytnes be founde false and that he hath geuen false witnes against his brother, then shall ye do vnto hym as he hadde thought to doo vnto his brother, and so thou shalt put euil away from the. And other shall heare and feare & shal henceforth commit no more anye suche wyckednes amonges you. And lette thynne eye haue no compassion, but * lyfe for lyfe, eye for eye, toth for tothe, hande for hande, and fote for fote. The law of
falsedynes
Exo. xxi. 11.
Leu. xxi. 11. c.
Dan. xii. 11.
Math. v. 11

The. xx. Chapter.

Who ought to go to battel. The law of Armes among the Israelites. The Cananites must they kill.

Vhen thou goest out to battel against thyne enemies, and leist hoises and charrettes and people mo then thou, be not a fearde of them, for the Lord thy God is with the which brought the forth of the land of Egypt. And when ye are comynge vnto battel, let the priest come forth and speake vnto the people and saye vnto them: De. xxi.
Lawe of
armes.

Preceptes. Deuteronomy.

**God fight
with his**

thē: Heare Israel ye are come this day vnto battel agaynstē your enemies, let not your hartes fainte, neyther feare, nor be amazed, nor a dreade of them. For the lord thy God goeth with you to fight for you agaynstē your enemies and to saue you. And let the captaynes speake vnto the people, sayinge: If anye manne haue buylt a newe house and haue not dedicate it, lette him go and retourne to hys house leaue he die in the battel & another dedicate it. And if anye man haue planted a vyneyard and haue not made it comen wherof euery man maye eate, let hym go and retourne again vnto his house: leaue he dye in the battell & another make it comen. And if any man be betrothed vnto a wife & haue not takē her, lette hym go and returne agayne vnto hys house, leaue he dye in the battel and another take her.

Mark. i.

Mat. xxi.

And let the captaynes speake further vnto the people and saye. If any man fere and be faynte herted, let hym go and returne to his house lest his brothers hert be made faint as wel as his. And whē the captaynes haue made an ende of speakynge vnto the people, euery standarde shall arraye hym selfe to fyghte.

**Deut. xx. e
Ruth. i. e.**

When thou comest nyghe vnto a cite to fight agaynst it, offer them peace. And if they answer the agayne peaceably, and open vnto the, then let al the people that is found therein be tributaries vnto the, and

seru

Preceptes. Deuteronomy.

scue the. But if they wil make no peace w
the, then make war agaynst the ctye and
besege it. And when the Lord thy god hath
delivered it into thyne handes, smyte all
males therof wpth the edge of the sword
save the women & the children, and the cat
tel and al that is in the cite, all the spoile
therof take vnto thy selfe, & eate the spoile
of thine enemies which the Lord thy God
geueth the. Thus thou shalt do vnto al the
cities whych are far of from the and not of
cities of these nacions.

**Iosu. viii. 2.
and xli. 2.**

But in the cities of these nacions whych
the lord thy God geueth the to inheryte, &
shalt save alque nothng & bretheth. But
shalt destroye them wpythoute redempcion
both the Hethites, the Amonts, the Cana
nites, the Hherizites, the Heuites, and the
Iebusites, as the lord thy God hath com
maunded the that they teach you not to do
after all theyr abhominacions which they
do vnto their gods, & so should sin against
the Lord your God.

**Deut. xxi. 2.
Judith. i. 2.
Deut. vii. 2.
Iosu. vi. 2.
and viii. 2.
and x. 2.**

When thou hast besiged a ctye long time
in makinge warre agaynst it to take it, de
stroye not the trees therof, that thou wol
dest thrust an ape vnto them. For & mapst
eate of them and therfore destroye the not.
For the trees of the fields are no me, that
they myght come agaynst the to besiege &
nevertheles those trees which thou know
est, & men eat not of the, thou mapst de
stroye and cut them downe, and make bul
werkes

Preceptes. Deuteronomy.
werckes against the cite that maketh war
with the, til it be ouerthrowen.

The. xxi. Chapter.

The purgacion of him that is found dead,
and is not known howe he was slayne, Howe
we oughte too take to wyfe her that is taken in
warre. The ryghte of the fyrst begotten. The
punishment of the sonne that is disobediente to
hys father and mother.

Yf one be founde slayne in the Lande
whych the Lord thy God gyueth the
to possesse, and lyeth in the fieldes &
not known who hath slayne hym. The lel
thyne elders and thy iudges come forth, &
measure the distaunce of the cities that are
roundabout the slayn person. And lette the
elders of that cite, whych is next vnto
slaine man, take an heiffer whych hath no
bene laboured, nor hath drawen in the pock
and let them bring her vnto a valeye wher
is neyther earinge nor sowing, and strik
of hir head ther in the valeye.

When let the priestes the sonnes of Leu
come forth* for the lord thy God hath cho
sen them to serue and to prayse hys name
and therfore at their mouthe shall all strep
and plage be tryed. And al the elders of the
cite þ is next to the slayne man, shall com
forth to the corpes, and washe their hand
ouer the heiffer þ is beheaded in þe slayne.
shal aunswere & saye: oure hands haue n
shed this bloud, neither haue our eyes se
it. Be mercyfull lord vnto thy people

Precepte: 8 Deuteronomy.

earl, which thou hast deliuered and put not innocent bloude vnto thy people Israell: & the bloud shalbe forgiven the. And so shalt thou put innocent bloude from the, when thou shalt haue done that is ryghte in the sight of the Lorde.

Jonas. 1. 2

When thou goest to warre against thyne ennemyes, and the lord thy God hath deliuered them into thyne handes, & thou hast take them prisoners, and seist amongst the captiues a beutyfull womanne, and hast a loue vnto hir, that thou wouldest haue hyr to thy wife. Bying hir home to thine house and let hir haue hir head, and pace hir nails, and put hir rapiment that she was taken in from hir, and lette hir remaine in thyne house and bewepe hir father & hyr mother, a moneth lōg, and after that go in vnto hyr and marry hir, and let hir be thy wife. And if thou haue no fauour vnto hyr, then let her go whether she lusteth: for thou mayste not sell hir for a wyfe, nor make cheuelauce of hir, because thou hast humbled hyr. If a man haue two wyues, one loued and another hated, and they haue bozne hym chyldre, both the loued & also the hated. If the first bozne be the son of the hated, then when he disposeth his goodes amongst the chyldren, he may not make the sonne of þe beloued first bozne, before the son of the hated, which is in dede the first bozne. But he shal lve the son of þe hated for his first bozne, þe he giue him double of al that he hath. For he

Gen. xix.

Gen. xix. 4

Preceptes. Deuteronomy.

he is the first of his strength, & to hym belongeth the right of the first borne.

Stubborne If any man haue a son that is stubborne
aple. and disobedient, so that he wyl not herke

D to the voice of his father, and voice of his mother, & they haue taught him nourtoure but he would not herken vnto them: Then let his father & his mother take him, and bring him out vnto the elders of that city, and vnto the gate of that same place, and sape vnto the elders of the citie. This oute sonne is obstinate and disobedient, & wpll not herken vnto oure voice, he is a rpoter & a bronckard. Then let all the men of that citie stone him to death. And thou shalt put euill awaye from the, and all Israel shal here and feare. If a man haue commyted a trespace worthy of death, and is put to death for it, and hanged on tre: lette not his body remayne al night vpon the tree, but bury him the same day. For the curse of God is on hym that is hanged. Defile not thy land therefore, which the Lord thy God ggueth the to enherite.

Isa. xlii.

Gala. iii.

The. xii. Chapter.

What thou oughtest to do when thou syndest thy neyghbours beast goyng astrape. A man shall not weare womens clothyng or a woman mannes clothyng. To weare a coate of wolle and of flaxe is also forbydden. The punishment of hym that accuseth a manne vneygheously: of an aduou: cer also, and of hym that rauysheth a mayde.

If thou se thy brothers ore oz shepe go a-
 strape, thou shalt not withdraue thy selfe
 from them: But shalt byng them home Exo. xxiii. 4
 agayne vnto thy brother. If thy brother be
 not nieghe vnto the, oz if thou knowe hym
 not, bynge them vnto thyne own house, &
 lette them be with the, till thy brother aske
 after them, and then deliuer him thepm a-
 gayne. In like manner shalt thou do with
 his asse, with his rayment, and with al losse
 thynges of thy brother which he hath lost,
 and thou hast founde, and thou mayste not
 withdraue thy selfe.

If thou se that thy brothers asse oz ore is
 fallen downe by the wape, thou shalt not
 withdraue thy selfe frome them: but shalt
 helpe hym to heue them by agayne.

The woman shal not weare that pertay-
 neth vnto the man, neither shall a man put
 on womans rayment. For al that do so, are
 abhominacion vnto the Lord thy God.

If thou chaunce vpon a birdes neste by the
 way, in whatsoeuer tre it be oz on þ ground
 whether they be pounge oz egges, and the
 damme sitting vpon the pong oz vpon the
 egges. Thou shalt not take þ mother with
 the pounge. But shalt in anye wise lette the
 damme go, and take the pong, that thou
 mayest prospeere and prolonge thy dayes.

When thou buildest a newe house, thou
 shalt make a batilment vnto the rous: that
 thou lade not bloud vpon thine house, if a-
 ny man fall therof.

Lawes. Deuteronomy.

Leui. xix.

Thou shalt not sowe thy vineyard with diuers seed: lest both be vnholowed, the seed whiche thou hast sowne, wpth the fruite of thy vplearde.

Thou shalt not plow with an oxe and an asse together. Thou shalt not weare a garment made of linspe wulspe.

Ex. xxv. b.
Gardes.

Thou shalt put gardes vpon the foure quarters of thy besture wherwith thou couerest thy selfe.

Num. v. b

If a man take a wife, and when he hath lyne wpth her, hate her, and lape shamefull thynges vnto her charge, and bynge vppon an euill name vppon her, and saye: I toke this wife and when I came to hir, I founde her not a mayde. Then lette the father of the Damsell and the mother bynge forthe the tokens of the damselfe vppon the vnto the elders of the citty, euen to the gate. And let the damselfe's father saye vnto the elders. I gaue my Doughter vnto this man too wyfe, and he hateth her, and lo he laped shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginity. And lette theim spreade the besture before the elders of the cite. Then lette the Elders of that citty take that manne, and chastise him, and a meate him in an hundred strokes of splut, and giue them vnto the father of the damselfe, because he hath brought vp an euill report vpon a mayde in Israell, and the shall bee
hye

Laines.

Deuteronomy.

hys wyfe, and he may not put her away all
his daies. But if the thynge bee of a trueth
that the damsell be not founde a virgin, let
them brynge her to the doores of hys fathers
house, and let the menne of that cytye stone
her with stones to deathe, because she hath
wrought folie in Israel, to play the whore
in her fathers house, and so thou shalt put
euill awaye from the.

De. xxiii. c.

If a man be found lying wth a woman
that hath a wedded husband, then let the
dye both of them as wel the man that laye
with y^e wife, as also the wife, so thou shalt
put awaye euill from Israel.

Leuit. xx. d

If a maid be betrouthed vnto an husband
and after a man finde her in the town and li
with her, the y^e shall bring them both forth
vnto the gates of that cytye and shall stone
them to deathe. The damsel because she cri
ed not beinge in the cytye, and the man be
cause he hath defiled his neighbours wife,
and thou shalt put awaye euill from the.

But if a man finde a betrouthed damsel
in the felde, and force her and lye wth her.
When the manne that laye wth hys shall
dye alone, and vnto the damsel thou shalt
doo no harme, because there is in the dam
sell no cause of deathe. For lyke as when a
manne cyleth agaynst hys neyghbour and
steeth hym, even so is thys matter. For hee
found her in the felde, and the betrouthed
damsel cryed, but there was no man to re
cove her, If a man fynde a mayde that is

Rap. c.

St. ii.

not

Lawes.

Deuteronomy

not betrothed and take her, and lye with her and be founde. Then the manne that laye with her, shall geue vnto the damels father fiftie pecles of syluer. And she shall be hys wyfe because he hath defoured her maydenhead, and he maye not put her awaye al his daies. No manne shall take his fathers wife, noz vnhye his fathers secreete

Leu. xviii. a
Deu. xxi. c

The. xxiii. Chapter.

What manner of men may not be admytted into the church. Solucions that hap in the nyghre. **Usury.**

Leu. xxi. i.
Esa. lvi. a.

NOne that is gelded, oz hath his preuious members cut of, shall come into þe congregacion of the lord. And he that is born of a concubin, shall not come into the congregacion of the Lord, no in the tenth generacion he shall not enter into the congregacion of the Lorde. The Ammonites and the Moabytes shall not come into the congregacion of the Lorde, no not in the tenth generacio, no thei shall neuer come in to the congregacion of the Lorde because they met you not with bread, and water in the way, when ye came oute of Egypt, and because they hyed agaynst the Balaã the sonne of Beor the interpretour out of Mesopotamia, to curse the.

N. Es. xlii. e
Rom. xxi. i.

Rom. xxi. a

Nos. xxi. b

Neuertheles the lord thy God wold not hearken vnto Balam, but turned the curse to blessing vnto the: because the Lorde thy God loued the. Thou shalt neuer therfore feke that whiche is prosperous oz good for them

Lawes.

Deuteronomy.

them at thy daies for euer. Thou shalt not abhorre an Edomite, for he is thy brother, neyther shalt thou abhorre an Egyptian, because thou wast a stranger in his land. The chylidrene that are begotten of them shall come into the congregacion of the lord into the thyrd generacon.

B
Gen. xxb. 6.

When thou goest out wyth the hoste agaynste thine enemyes, kepe the frd al wickednes, If ther be any man that is vnclene by reason of vnclenes that chaunceth him by nyght, let hym go oute of hys hoste, and not come in agayne, vntyl he haue washed hym selfe with water befoze the euen: and then when the sonne is down, let him come into the hoste againe.

11. 201. 2. 8
Eph. v. 10.

Thou shalt haue a place without the hoste whither thou shalt resort to for necessite, and thou shalt haue a shouel vnder thy girdel, and when thou wilt ease thy selfe, dig therewith and turn and couer that which is departed from the. For the lord thy god worketh in thyne host, to rdy the, and set thine enemyes befoze. Let thyne hoste be pure, that he se no vnclenethynge among you & turne from you.

Of the fyg
tyue serua.

Thou shalt not deliuer vnto hys master the seruaunt which is escaped from his master vnto the. Let hym dwel with the, euen among you in what place he him self liketh best, in one of the cities wher it is good for him, and bere him not.

Ther shall be no hooze of the daughters
St. iii.

of

Lawes. Deuteronomy.

**Stewes be
damned.**

Ru. xxb. b.

Deu. xxi. c.

Deu. xxi. b.

of Israel, nor haue monger of the sonnes of
Israel. Thou shalt neither buyinge shewe
of an hoie, nor the price of a dogge into the
house of the Lord thy God in no maner of
dowe, for both of them, are abhominacion
vnto the Lord thy God.

Alsurp

Exod. xxi. c.

Leui. xxv. c.

Deu. vi. c.

Thou shalt bee no vsurer vnto thy bro-
ther neither in monye nor in fode, nor in a-
ny maner thyng that is lent vpon vsure.
Vnto a straunger thou mayst lend vpon v-
sure, but not vnto thy brother; for thou
shalt lende hym in hye neede, that the Lord
thy God make blesse the in all thou setteste
thyne hande to in the lande whither thou
goest to conquere it.

Howes.

Ru. xxi.

Exod. v. a

Exod. v. a

* When thou hast bowed a bow vnto the
Lord thy God, set thou be not slacke to per-
fume it. For he will surely requite it of
the, and it shall be layd vnto the. If thou shalt
leue bowynge, it shall bee no spynne vn-
to the but that whiche is ones gone out of
thy thyppes, thou muste kepe and do, accor-
ding as thou hast bowed vnto the Lord thy
God of a trewe will whiche thou hast spokē
wyth thy mouthe.

When thou comest into thy neighbours
hemparde, thou mayst eate grapes thy be-
lye full at thy pleasure; but thou shalt put
none in thy bagge.

Deu. xxi. a.

When thou goest into thy neighbours
corne, thou mayst plucke the eares wth thyne
hand, but thou mayst not moue a specke vn-
to thy neighbours corne.

The

The. xliiii. Chapter.

Diuorcement is permitted. He that is new
lye married shall not be compelled to goo to
waere. The remnants of coyne must be lefte
in herneft for the poore.

Vhen a man hath taken a wfe and
marped her, if shee fynde no fauoure
in hys eyes, because he hath espied
some vncleanenesse in her, then lette hym
wyte her a bpl of diuorcement & put it in
her hande and sende her forth of his house.
* If when she is departed out of his house
she goo and be an other mannes wfe and
the second husbaud hate her and wyte her
a letter of diuorcement and put it in her hād
and send her oute of hys house: or if the se-
conde man dye which toke her to wife, her
first mā which set her away maye not take
her agayne to be hys wfe, in as muche as
she is defiled. For that is abhomyntation
in the syght of the Lorde: that thou deyle
not the land wth synne whiche the Lord
thy god geueth the to enheryte.

* When a man taketh a newe wfe, hee
shall not go a warfare, neither shall hee
ged wth any busynesse: but shall be at
home one yere, and reioyce wth hys wyfe
whiche he hath taken. No man shall take
the nether or the upper millstone to pledge:
for then he taketh a mannes lyfe to pledge.
If any man be found stealynge any of his
brethren the chyldrene of Israel, and ma-
keth cheuesaunce of hym or selleth hym

St. iiii.

the

A
diuorcement.
Mark. v. 31
and. xix. 8
Mal. ii. 16

Here. iii. 11

Deut. xx. 5
B

Exo. xxi. 3

Exo. xxi. 3
Exo. xxi. 3

Lawes.

Deuteronomy.

the thiefe shall dye, and thou shalt putte
upl awaye from the. Take hede to thy self
concernynge the plague of leproy, that thou
obserue diligently to do accordynge too all
that the priests and Leuites shall teach the
euē as I commaunded them, so ye shall ob-
serue to do. Remember what the Lord thy
God did vnto Mary by the way after that
ye were come out of Egypt.

Numb. xii.

If thou lend thy brother any maner suc-
coure, thou shalt not go into hys house to
fetch a plege, but shalt stand without, and
the man to whom thou lendest shall brynge
the the plege out at the doore. Furthermore
if it be a poore body, go not to slepe with his
pledge, but deliuer him the pledge agayne
before the sun sette, and let him slepe in his
rayment and blesse the.

And it shall be thyghteousnes vnto the be-
fore the Lord thy God. * Thou shalt not
defraude an hyred seruaunte that is nedye
and poore, whether he be of thy brethren,
or a strainger that is in thy Lande within
thy cyties. Goue hym hys hyre the same
daye, and lette not the Sunne go downe
thereon, for he is nedye, and therwyth su-
reth his life, lest he cry agaynst the vn-
to the lord, and it be sinne vnto the. The fa-
thers shall not dye for the children, nor the
chylde for the fathers, but euery mā shall
dye for hys owne sinne.

Leuit. xix. c.

Eccle. iii. c.

Eccle. vii. c.

Seruanter

wages.

Ezer. xlii. c.

Je. xxi. a.

iii. Reg.

xiii. a.

ii. Pa. xxi. a

Deu. xli. a

* Winder not the righte of the straunger,
nor of the fatherles, nor take widows rai-
ment

Lawes. Deuteronomy
ment to pledge, but remember thou wast a
seruaunt in Egypt, and howe the Lord thy
God deliuered thee thence. Wherefore I com-
maunde thee to do thys thyng.

When thou cuttest downe thine haruest
in the fildes and haſte forgot a Shefe in the
fildes; thou ſhalte not go agayne and ſet it
But it ſhalbe for the ſtraunger, the father-
les and the widowe that the Lord thy god
mape bleſſe the in all the workes of thyne
hande. When thou beateſt downe thine o-
lyue trees, thou ſhalt not make cleane rid-
daunce after the, but it ſhalbe for the ſtran-
ger, the fatherles, and the widow. And whē
thou gathreſt thy bynelard, thou ſhalt not
gather cleane after the, but it ſhalbe for the
ſtraunger the fatherleſſe, and the wydow.
And remember thou waſt a ſeruaunt in the
land of Egypt: wherefore I commaund the
to do this thyng.

The .xxv. Chapter.

The puniſhment of offenders. The law of
reaſynge ſeede to thy brother that is deade.
Meaſures and weyghtes.

If there bee ſtriſe betwene menne, lette
them reſorte too the lawe, and lette the
iudges iuſtifie the ryghteous and con-
demne the treſpaſſer. And if the treſpaſſer
be worthe of ſtripes, then lette the iudge
cauſe to take him downe and to beate hym
before his face, accordinge to hys treſpace
vnto a certain number, forty ſtripes he ſhal
gyue hym and not paſſe, leaſte if he ſhould
excede

Wherefore
Paul ſaith
at any time.
ii. Cor. xi. ll

Lawes. Deuteronomy.

excede and beat him aboue, that with many stripes, thy brother shuld appeare vngodly before thine eyes.

B

Thou shalt not mo sell the ope that treadeth out the corne.

1. Cor. ix. a

1. Tim. i. c

Mar. xii. b.

Rub. xx. d.

Ruth. iii. b

When brethren dwell together and one of them dye and haue no childe the wyfe of the dead shal not be geuen vnto a straunger: but his brother shal go in vnto her, & take her to wife and mary her. And yf eldest sonne whiche she beareth, shal stande by in the name of his brother which is dead, that his name be not put out in Israel.

His wyfe:
man who
may lawfull
ly mary her.

Law of the
marriage of
kynsfolkes

But if he wil not take his brothers wife who is due to him by the lawe, then let her go to the gate vnto the elders and say: My husbands brother refuseth to stir vp his brothers name in Israel, he wyl not mary me. Then let the elders of his cite cal vnto him and examin him.

If he stande and say, I wyl not take her, then lette the woman goo vnto him in the presence of his elders, and loose the shoe of his foote and spytte in his face, and answer and saye: So shall it bee doone vnto that man that wyl not builde his brothers house. And his name shalbe called in Israel, the vnshod house.

C

If when men strue together one with another, the wife of the one to run for to redde hit husband out of the handes of him yf smiteth him, & put forth her hand and take him by the secretes, cut of her hand and let not thine

Lawes. Deuteronomy.

thine eie pitie her.

Thou shalt not haue in thi bag to maner ^{weighed.}
of weightes, a greate and a small: neyther
shalt thou haue in thyne house diuers mea- ^{Measures.}
sures, a greate and a smal. But thou shalt ^{Mich. vi. 6}
haue a true & a iust measure, that thy dais
may be lenghed in the land which the lord
thy God geueth the. For al that doo suche
thinge, and al that do vnrighyt, are abhomi-
nation vnto the Lord thy God.

Remember what Amalech did vnto the ^D
by the way after thou camest out of Egypt ^{Ex. xxxiii. 2}
he met the by the waye, and smote the hind
most of you all that wer ouerlaboured and
dragged behynde, when thou wast fainted
and werpe, and he feared not God. Ther-
fore when the Lorde thy God hath geuen
therest from al thine enemies roundabout,
in the land which the lord thy God geueth
the to enherit and possesse: se thou put out
the name of Amalech, from vnder heaven,
and forgette not.

The. xvi. Chapter.

The first frutes and vittes to the Leuites
fatherles, widowes and straungers.

Vhen thou art come into the land whi ^A
che the Lord thy God geueth the to ^{First frutes}
enherite, and hast enioyed it, & dwel- ^{Exo. xlii. 6.}
lest therein, take of the fyrste of all the frute ^{and. xxxiii. 6}
of the earthe, whych thou hast broughte
out of the lande that the Lord thy God ge-
ueth the, and put it in a maund, and go vn-
to the place whych the Lord thy god shal
chose

Lawes.

Deuteronomy.

chose to make thys name dwell there.

And thou shalt come vnto the priesse that shall be in those dayes, and say vnto him, I knowlege thys daye vnto the Lorde thy God, that I am come vnto the Countrey whych the Lorde sware vnto oure fathers for to gve vs.

B And the priesse shall take the maund out of thyne hande, and sette it downe before the aulter of the Lorde thy God. And thou shalt answere and saie before the Lorde thy God: My father remoued oute of Syria, and he wente downe into Egypte, and sojourned there wpth a fewe folke, & grew there vnto a nacyon greate, myghty, and full of people. And the Egyptians vered vs and troubled as, and laded vs with cruel bondage. And we cryed vnto the Lorde God of oure fathers: and the Lord heard our voice and looked on oure aduersitie, labour, and oppression. And the Lorde broughte vs out of Egypte wpth a myghty hand and a stretched oute arme, and wpth greate terriblenesse, and wpth signes and wonders. And hee hath broughte vs into thys place, and hath geuen vs thys Lande that floweth wpth mylke and honye.

C And nowe lo, I haue broughte the frutes of the lande whych the Lorde hath geuen me. And set it before the lord thy god and worship before the Lord thy God, and reioyce ouer all the good thinges which the Lord thy God hath geuen vnto the, & vnto thyne

Gene. xlv.
Exod. i. b.

Exod. iii. d.
Exo. xlii.

Lawes. Deuteronomy.

thyne house, both thou, the Leuite, and the
straunger that is amonge you. **Deu. xlii. 6**

When thou hast made an end of tithing
all the tithes of thyne encrease the thynde
pere, the pere of tithynge: thou shalt geue
it vnto the Leuite, the straunger, the father
lesse and the wpdowe that they maye eate
in thy gates, and fyll themselves. Then say
before the Lord thy God. I haue brought **Leu. xlii. 6**
all that is halowed out of thine house, and
haue geuen them vnto the Leuite the stran-
ger, the fatherlesse and the wpdowe accor-
dyng to all the commaundementes whp-
che thou commaundedest me: I haue not o-
ueršķpped thy commaundementes, nor
forgotten them. I haue not earen thereof
in my mournynge, nor taken awaye therof
vnto anye vncleynesse, nor spent thereof
vnto anye deade corse, but haue hearkened
vnto the voice of the Lord our God, & haue
done after all that he commanded me, loke
downe frome thy helpe habitacion of hea-
uen, and blesse thy people Israell, and the
lande whpche thou hast geuen vs (as thou
swarest vnto our fathers) a land that flo-
eth wpth mylke and honye.

The day the Lord thy God hath com-
maunded the to do these ordynances and
lawes. Keepe them therefore and doo them
wpth al thyne hearte, and al thy soule.

*Thou hast chosen the Lord this day to be
thy God, and to walke in his wayes, and to
keepe his ordynances, his commaudemēts,
and **Exod. xxi. 6.**
and. xlii. 6
Deut. v. 6.

Lawes. Deuteronomy.

Exod. xix. a And the Lord hath chosen the thys daye
Deut. vii. a to be a seueralle people vnto hym (as he
and. xliii. a hath promised the) and that thou kepe his
 commaundementes, and to make the high
 er then al nacjons whych he hath made: in
 praise, in name and honour: that thou mai
 est be an holy people vnto the lord thy god,
 as he hath sayed.

The. xxvii. Chapter.

An alter must be builded. The blessings in
the hyl Garizan. The curses in y hill Eball.

Iosu. iiii.

AND Moses with the elders of Isra
 el commaunded the people, sayinge:
 kepe all the commaundements whiche
 I commaunde you thys daye. And
 when ye be come ouer Jordan vnto the land
 whiche the Lord thy God giueth the, sette
 vp greate stones and plastyer theym wpth
 plastyer, & wypte vpon them al the words of
 this law, when thou arte come ouer: that
 y mayeste come into the land whych the
 Lord thy God giueth the: a land that flow
 eth wpth mylke & hony: as the Lorde God
 of thy fathers hath promysed the.

Iosu. viii. f

When ye be come ouer Jordan, se ye set
 vp these staues whych I comaund you this
 daye vpon mounte Eball, and plastyer the
 wpth plastyer. And ther build vnto y Lorde
 thy God an aulter of stones, and se thou
 list vp no prou vpon them. But thou shalt
 make the aulter of the Lorde thy God of
 rough stones, and offer burnt offerings ther
 on

Exod. xx. d

Lawes. Deuteronomy.

on vnto the Lord thy God. And thou shalt offer peaceofferings, and shalt eat there, and reioyce before the Lord thy God. And thou shalt myte vppon the knees all the wordes of thys lawe well and playnelye.

And Moses with the ppestes, the Leuytes spake vnto al Israel, saying: take hede and here Israel, this day thou arte become the people of the Lord God. Hearken therefore vnto the voyce of the Lord thy God, & to hys commandements and his ordinaunces which I commaund pou this day.

And Moses charged the people the same day, sayinge. These shall stand vpon mount Garzym, to blesse the people whē ye are come ouer Iordā: Simeon. Levi, Iuda, Iasachar, Joseph and Ben Iamin. And these shall stand vpon mount Ebal to curse: Iuuben, Gad, Aser, Zabulon, Dan, and Nephthalpe. And the Leuytes shall begyn and saye vnto al the menne of Israell wpth a lowde voyce.

* Cursed be he that maketh anye carued Image, or ymage of metal (an abhomyntie vpon vnto the lord, the worke of the handes of the craftesman) and putteth it in a secret place. And al the people shall answer and saye Amen.

* Cursed be he that despyseth hys father or his mother. And al the people shall saye Amen.

Cursed be he that remoueth hys neyghbours

15

Deute. xi. d.
Iosa. viii. g

The curses
Exo. xx. g
Esa. lvii. g

Exo. xxi. d.
Deu. xxi. c.
Leu. xix. d.

boures merestone. And all the people shall
say Amen.

Cursed bee hee that maketh the blinde
go out of hys waye. And all the people shall
say Amen.

De. xxiii. c. *Cursed be he that hyndreth the ryghte of
the straunger, fatherlesse and widowe, and
all the people shall say. Amen.

Rem. xviii. a. Cursed be he that lieth with his fathers
and. xx. b wyfe, because he hath vncovered hys fa-
Deu. xxi. d. thers bed, & all the people shall say. Amen.

Exo. xxii. c. Cursed be he that lyeth vnto any maner
Leu. xviii. a beast. And all the people shall say. Amen.

Le. xviii. d. Cursed be he that lyeth wyth hys sister,
11. 13. c. d. whether she be the daughter of hys father,
or of his mother, & all the people shall say
Amen.

Rem. xviii. c. Cursed be he that lieth with his wifes
Exo. xxi. d mother. And all the people shall say. Amen.

Leu. xxiii. d Cursed be he that smyteth his neighbo-
Deu. xxi. c. rs wifes, and all the people shall say. Amen.

Exo. xxi. b. *Cursed be he that taketh a rewarde to
Deu. xxi. c. slee innocent bloud. And all the people shall
1. Gal. iii. d say. Amen.

Cursed be he that sleeth with his neigh-
bours wyfe. And all the people shall say
Amen.

Cursed be he that contynueth not in all
the words of thys law to do the, and all the
people shall say Amen.

the xxviii. Chapter.

De. xxviii. The promises of the blessings vnto them
that regarde the commaundementes: and
the

